The Argument and whole matter of the first Epistle of thapostle saint Paule to the Corinthians by Erasmus of Rotrodame.

Corinthe once the chiefe Citie of Achaia was for the commodiouse haueng thereof (for it is almoste an Iland) the moste famouse, and richest matte towne of all Asia. The maners of suche Cities are commonly wonte to be verie corrupte and bad, partely by reason of the resorte of al nations, whiche bring in rather examples of vice, than of good maniers: and partely also, because marchaut men aboue other, take vpon them to lyue licentiously. Therefore albeit the Corinthians had by the preachyng of S. Paule aforetime receaued the gospelle, yet remayned there in them some leauynges of their former lyfe, and properties, insomuche that it was to be feared, lesse they mighte from true christianite be withdrawen, either by Philosophers, who disdayned the preachyng of Christes crosse, as a base, and an vnlearned doctrine, or else by false Apostles prouokyng them to Iewishnes. Suche a harde matter is it, to alter and chaunge one man into a newe man, bothe from suche customes, as thersame was borne vnder, and from suche as a man hath been nowied in. Yea so harde is it, that sayne Hierome, in the preface of the second booke of his comentaries vpon the Epistle to the Galathians sayeth, that some suche faultes, as Paule layeth to the Corinthians charge, remayned in the people of Achaia euen vntil his time. And in this our time also some suppose, yt to be but dipped in a little water, is a sufficient meane to make a perfect christian man. Paule therefore knowyng well, that it is as great an acte to holde that, whiche is once gotten, as it is to conquere: with as great labouse and payne as he had gotten his children to Christe, (for he was among them a yeare and a halfe) with like diligence he calleth them agayne to Christe, and stablisheth them in the doctryne of the ghospell: sometyme vsyng his apostolique authoritie, reproueng them, chiding, and thretning: sometime like a louing father speaking fayre, encouraging, and mollifyng the vehemence of his necessarie reproueng, by prayseng of them. And as the maner of a wise phisician is, temperyng sower and vnpleasaunt medicines with swete sugar, ensenes prouidyng also for euery malable mete and conuenient remedies. Fierce, after riches foloweth pride and vanitiues. And among vnruly persones, oftentimes arise sectes, whiles neither will geue place vnto an other, but eche man thinketh hymselfe beste. Besides this, wealthines bringeth eyne and delicate face. And of riot groweth leachery. And to be couetous, is a thing geuen peculiarly to marchante men. For were the Corinthians proude onely by reason of there wealthe, but also because they were learned in the grecians philosophy, and therefore despised they suche, as were not learned therein, as rude and barbarouse. Of pride it came, that euery of them auaunced hymselfe vpon the singularnes of that Apostle, of whome he was baptised.

Therof rose these seditiouse wordes, I holde of Apollo, I holde of Cephas, I hold of Paule. Of pryde also it came that in there seléne assemblies and meetynges, they disagreed amonge them selfes, because euery manne thought his spiritual gifte beste: and whiles in one gyfte neither woulde gyue place to other, there was suche disorde and confusion, so that euen they women in open places both spoke and taughte. Of ryot and pryde also was it, that as ofte as they came to the holye supper, whiche Paule calleth the Lordes supper, wherin it were moste mete to shewe christian concord, the ryche men without lokynge for the poore, fell to their meate, and gorged themselues vntill they were drounke, whiles other were hungrye: insomuche as at that supper, there was not only dissencion and distemperaunce, but also a certayne vnseemyng inequalitie, not accustomed to bee vsed in that supper. And where as some among them dysdayned Paule, counteyng hym but a poore rascalle, lackynge eloquence, rude and vnlearned: that rose partlye through pryde, and partlye through Philosophie. But whereas they doubted of the resurrection of the dead, whiche is euen the principall article and foundacion of our religion, that only came of Philosophie. Of intemperaunce and riot it came, that they vsed indifferently to eate suche meates, as than were offered to ymages of dyuelles, without regardyng of their consciences, which were weake. Of Lacherye it came, whiche was in no place lesse punished than in Counthe, so farre that beside other enormyties in thys kynde, there was one found among them, which had in incestuouse aduoutrie, abused his fathers wyfe, that is to wytte, his owne steppe mother, nor was, beyng guilte of such an offence, banyshed out of their company: so that the Corinthians kept company with him and other christian menne, which were outragiouse liuers, as though thei had euen laucred their wickednes. Of like wantones came this also, that the men vnsemely had long bushes, & their women were not a shamed in the church to be bare headed, by their bodylye apparyle vtteryng their lewde womannyshe, and wanton maniers. Of couetousnes was it, that they went to lawe one with another, not to recouer their good name, nor for auoydyng anye bodylye iopardye, but for money, amōg whom the desyre of money was growen so far, that christian men, which had vowed the despisyng of suche thinges not without the great dyshonour of Christes name, went to the lawe before heathen & wicked iudges: & were so farre frō despisyng the losse of a litte money, that in suche matters they went aboute wilfullye to deceaue other. Finallye they stryued among them selues of matrimonye, by reason that euen at that tyme some christian men stryfye defended, that me should wholy abstayne from mariage, because they sawe the Apostles abstayne from their wyues. And thus haue I declared the dyseases of the Corynthians, not of all, but of some, by whome lesse the rest mygbt be infected. Paule prouideth these reamydies. First of al, after that he hath told them of his trust, that they would stedfastly contynue in the gospel of Christ, he earnestlye reprooueth and bydbeth them beware, & not contentiously to glorie in men, but with one assent and concorde to glorye in Christes name, whom men are bounde to thanke for all that we haue: by the wayes declaryng, that the verye welspryng of al suche dissention is pryde. From pride therfore through worldly Philosophie, he calleth them backe to the rarkenes of the crosse, which albeit it be simple and without all bragges, yet sayth he that it is myghty and effectual.

And

And then sheweth he also, that the begiuners of this mischief, were false Apostles, whiche after Paules departure thrust themselues in, ersones warning them, howe he had layed a good and sure foundacion, and that thei should take hede, leste they builded any thing therupon, which should afterward be plucked downe: that is to say, that the Corinthians should learne nothing which they should anone after be layne to forgette. After that, like a father he reasoneth the matter with his children, reprouyng in them, that they were growen so great, that they nowe despised their firste teacher, as an abiect person, & because that he for the gospels sake had suffred al maner of troubles, whom for the same thei were much more bound to fauer. After which, he encourageth his children to folow the steppes of their father, and not wilfully to yelde them selfe to be bounde to newe scholemaisters. And these poynte intreateth Paul of specially, in ꝑ firste, the secound, the third & the fourth Chapters. Now in myne opiniõ, the end of the fourth Chapter, belongeth to the begynnyng of the fyfte. Wherein he gyueth commaundement touchyng the incestuouse adnouterer, and willeth by commen consent, that men should auoyde his company: partly that he might amende for shame, and partly leste by his company other myghe be corrupted, not onely warning the to auoyde his company, but also the company of all suche, which beyng called after a forte christian men, lyue vicious ly, and slaunderously. As for the company of Paynims (he sayth) nedeth not so mache to be auoyded, eyther because it lyte belongeth to christians, what lyfe they leade, or ris because, that suche were so comen, that if a man would auoyde theyr company, he should be able to be in no company at all. And this entreateth he of in the fyfte Chapter. Thirdely he sheweth his mynde concernyng suites of the lawe, that if among them, any suche action rose, as it were a shame there should among christians, to sueyne for money, which meme should lyte sette by, that they should not suffer the matter to goe so farre, as to haue it heardc before heathen iudges, but to finishe it among themselfes, by the arbitremente of any suche, as they thought mete. And this entreateth he of in the sixt Chapter, whereof a great parte, in myne opinion, belongeth to the seuenth, euen from that place, where he being aboute to entreate of matrimonie, among other vices condemneth fornicacion, aduoutrye, and buggorie: and this matter prosecuteth he, untill the beginnyng of the nexte Chapter, where he sayeth: knowe ye not that your membres are the Temple of Christe. Fourthly he instructeth them touchyng matrimonie, wydowhead, unequall mariage, diuorces, virginitie: by the way warnyng, that for christian religions sake, they should not goe aboute to chaunge the ciuile state of theyr lyfe. In all which treatyse he so encourageth them to single lyfe and chastitie, that yet he denieth not the reamydie of mariage, to suche as haue nede therof: and this doth he in the seuenth Chapter. Fifthly he declareth, that the flesh offred to Idolles, in very dede, nothing differeth from other, and yet must we abstayne from them, if any ieopardy be, leste any heathen or weake christian be present, which by reason of thyne eatyng is lyke to thynke, that thou fauourest Idolatry. From suche and other lyke vices, dissuadeth he by olde examples.

The argumente.

And this doeth he in the eighe and in parte of the nineth Chapter. For in the mydddes he entreth into the praysse of himselfe, couertly anauncyng his authoritie aboue other Apostles, euen aboue the chiefe of them, which only among all the rest freely taught the Corinthians the doctryne of the gospell. Firstly teacheth he what were mete to be done in the comen meetinges of christians, that is to witte, that the menne should not haue long heare, nor the women be bare headed, and that also in the Lordes souper, all thinges should be commen and equall, shewyng them, that it was no healy matter, that there was in hande, whiche were more mete to be prouided for at home, but in that spirituall feast, was represented the souper of the Lorde. Furthermore he warneth that none of them be proude for any spirituall gyfte, but that euery of them should bestowe his gyfte for the comen weale of the churche, exhortyng them by the exaumple of the membres of the body, soberly to vse other gyftes, specially yet laboring for the gifte of charitie, without whom other are not onely not good, but also hurtful. So that among the gyftes of the spirite, he geueth the chiefe preeminence to charitie, and the nexte to prophecie, for by that name calleth he the gyfte of expoundyng holy scripture, biddyng them in the vse of this gyfte, to auoyde all vnquiet disorder and confusion. As he sayth they should, if but fewe spake at once, and that by course, chargeing their women in the meane season to holde their peace, in somuche that in the cōgregacion he suffereth not them to aske, no not for their learnyng. All this speaketh he of in the. xi. xii. xiii. and. xiiii. Chapters. Seuenthly, with diuerse argumentes he prouetth the resurrecion of the dead, declaring how and after what maner it shalbe: and this doeth he in the. xv. Chapter. In the last Chapter speaketh he of certayne familiar thinges: that is to wit, of geuyng of money towarde the reliefe of the poore, and of his cōmyng agayne to Corynthe. And finally he commendeth vnto them Timothe and certayne other. Sainte Ambrose thinketh that this is not the firste Epistle, that Sainte Paul wrote to the Corinthians, coniecturing so, as I thinke, by that is written in the firste Chapter: I wrote vnto you in an Epistle, as though he had before written vnto them of these matters in other letters, albeit the Greke interpreters dissente. Some thynke that this Epistle was sente by Timothe, because of him mencion is made once or twyes, and by Stephana, Fortunatus, and Achaicus, whom he commendeth vnto them. Some againe, because it is wrytten at the latter ende, I will tary at Ephesus vntill the fiftyeth daye, suppose, that it was sent from Ephesus. Some againe thinke that it was sent from Philippos, for that title haue the Greke bookes. And yet cānot I coniecture, with what reason they were ledde, that so thought, onlesse they gather, that it was written by the waye, because Paul sayeth: I woyll come to you, when I go ouer to Macedonia: for I will go through Macedonia. And straight after: for I will not see you nowe in my passage.

¶ The ende of the argument.

The paraphrase of Erasmus vpon the first Epistle of the Apostle S. Paule to the Corinthians.

The.1.Chapiter.

Paule called an Apostle of Iesus Christe through the will of God, and brother Sosthenes. Vnto the congregacion of God, which is at Corinthum. To them that are sanctified by Christe Iesu, called sainctes, with all that call on the name of our Lord Iesus Christ in euery place, ethis of theirs or of ours. Grace bee vnto you and peace from God our father, and from the Lord Iesus Christ. I thanke my god alwaies on your behalfe, for the grace of God, which is geuen you by Iesus Christ, that in all thinges ye are made riche by hym, in all vtterance, and in all knowledge, by the whych thynges the testimony of Iesus Christ was confirmed in you, so that ye are behinde in no gift, waytyng for the appearyng of our Lord Iesus Christ, which shall also strength you vnto the ende, that ye maie bee blamelesse in the daye (of the commyng) of our Lorde Iesus Christe. The text.

PAule no false Apostle, nor vsurper of an Apostles auctoritie, as some are among you, but called to be the Ambassadoure of Christe, and not the messanger of menne: Called (I saye) not throughe myne owne deseruyng, but only because it so pleased god the moste merciful father, by my ministerie, to spreade abrode the honoure of his sonne, whiche calling I certifie you of, leste ye shoulde either mislike me, or bee desyrouse to haue an other. Paule therfore, euen I, whome ye knowe well, and also with me Sosthenes, my brother by profession, and felowe in office, doe wyte this Epistle, not to the sedicious sectes, that stryue one with another, but to the congregacion of the churche, whiche god of his goodnes, (at whose commaundements I laboure in this embassie) hathe steadfastly ioyned together in one accorde of mynde, and suche mutuall charitie, as beseemeth christians at Corinthe, buyldyng in the olde citie, a newe and an heauenlye, placyng there, in the steade of an earthlye, an heauenlye companye, that is to saye, a companye purged and cleansed from theyr olde vices and beastelye lustes, from pryde throughe ryches, and worldlye learnyng, and from other diseases, by meanes whereof, among men debate and dissencion oftetymes arise, farre otherwyse than they shoulde, whome one God, one deliuerer Christ, one baptisme, one religion, one reward, doeth so diuerslye ioyne and knyt together. Once hath Christe freelye taken from you the sinnes of your former lyfe, to the entente, that henceforth by vertuouse exercyse, ye shoulde preserue and kepe the godlye state, by hym restored vnto you. For neyther gote ye it throughe youre owne deserte, nor are ye for the same bounden to thanke youre ryches or philosophie, or the kep-

pyng of Moses lawe eyther, but Jesus Christe: whiche bothe purged youryyse with his blonde, and after called you to a continuall perfection and holynes of lyfe. For belonge these my wordes onelye to you, but generally to all nacions of the worlde, that professe the name of our Lorde Jesus Christe whether they bee amoung the Jewes, or amoung ye Gentiles, so that they putte no vayne trusse in their greate ryches, and possessions, but wholy leane, and haue a confidence, vpon his helpe and succoure. There is of all but one churche and christian congregacion, all are equallye bounde to Christe onelye: bothe for their deliuerauncе from the moste vilanouse bondage of synne, and also for their callyng & chasyng ouer to godlynes of lyfe. There is neither place nor countreye, that seuereth the ghospell: but as all menne haue one Christe, so are all his gyftes free to all menne. It is common grace and peace therfore wyshe I vnto you and to them also, whiche bothe no manne cis canne geue but he, that geueth you all thinges: I meane god the father, of whome, as of the very fountayne, all oure weale commeth, and oure Lorde Jesus Christe, by whome onely his fathers pleasure was to geue you all thynges.

Grace be vnto you & peace from god the father.

Grace obtayned, shall saue and kepe you vnharmefull and innocente, and with an vnharmefull lyfe, is ioyned peace and concorde. Grace exclude deth synne, and bryngeth vs into goddes fauoure: peace reconcyleth eche one of you to another. By the one ye in suche sorte receiue goddes benefite, that ye forget not the chief gyuer: by the other a declaracion is made that ye are not onelye by name christiannes, but also very christiannes in deede. By grace, partakers are ye of goddes heauenly benefit: by peace and concorde, according to your abilitie, ye bestowe your heauenly gyftes eche one of you vpon another. Some thing is there in you by goddes free gyfte, for the whiche I am glad in your behalfe, and gyue god thankes. And some thing again I mislyke and would wyshe were amended. Some are there amoung you, that liue a christian lyfe: and some there bee, in whome yet the dreggres and fylthynes of their olde synfull lyfe, remayne still. For as I counte youre weale myne owne, so of ought among you bee amisse, I thynke my parte therein. And therefore on youre behalfe I thanke my God alwayes, by whose grace and goodnes, Christes free gyfte is in suche plentifull sorte departed among you, that whereas heretofore ye busyly sought for earthly, frayle, and transitory riches, ye are nowe thoughe Christes benefite, enriched with heauenlye treasures, and suche ryches, as shall neuer perysshe, but bryng vs vnto the true and perfite weale. In token whereof no kynde of language or gyfte of knowledge is there, whiche ye haue not obtayned abundantly.

That in all thynges ye are made riche by him.

Of late proude were ye of youre vayne philosophie, but synce in the steede of a false ye embraced the true wysedome, ye vse your selues discrete lye. Of late proude were ye, by reason of your worldly eloquence, highlye standyng in your owne conceytes: but synce ye were from aboue inspired with the gifte of tongues ye speake of heauenly matiers, stedfastlye continuyng in that which ye know is beste: by meane whereof both the truth of the ghospel, and the faith of Christ is in greatter renoume, & more stregthned, whiles al men clearely see & perceiue, the fact, which is wrought in you,

was

was not wrought in you by any worldely policie, but by the mygh of God, which geuing his gyftes vnto vs, brought our preachyng in credite. Insomuche that, albeit ye neyther sawe Peter, nor Iames, whom some counpreteth the only, or chiefe Apostles, yet no gifte is there wherwith God is wonte to auauance the ministerie of his Apostles, wherin ye oughe to thinke your selfes behynde other, so farre that euery manne maye well perceyue, that notwithstanding the ministers be diuerse, yet is the chiefe doer one, syuce one effecte doeth alwaye folowe. And as these gifteg are geuen vnto you lyke earnest money, or as a pledge of the euerlastyng life to come: so ye by suche playne and sensible tokens, concernyng an hope of thinges, that cannot be seen, awayte for that daye, wherin Christe, which nowe yet seineth in his membres to suffre affliccion, shall playnly shewe his maiestie, and deuyde the godly from the vngodly, and deliuer his seruantes from all trouble and vexacion: for desyre of which day, ye suffre displeasures, and for feare of the same ye doe your duetie. Whome maye peradueniture wrightcously condrinne or quyte, but in that day shal God withoutany wrong at all, apoynte you, eyther to euerlastyng payne or euerlastyng pleasures. But yet distrust ye nothing: he for this presente time is your ayder and defender, which in that day shalbe your iudge. Of his goodnesse it is, that ye are restored from your olde errours, to godly life, and as ye haue begune to leade a godly life and a pace, so shal ye likewyse through his goodnesse, continue in suche a vertuouse conuersacion, that in the fearefull daye of our Lorde Iesus ye be founde blamelesse. As my trust is ye shall, not by your strength or myne, but by the goodnesse of God, wyche disapoynteth no man of the hope, he standeth in, and surely perfourmeth, asmuche as he promised.

¶ Gods is faythfull, by whom ye are called vnto the felowshippe of his sonne Iesus Christe our Lorde. I beseche you brethren by the name of our Lorde Iesus Christe, that ye all speake one thyng, and that there be no dissencion among you: but that ye maybe a whole body of one mynde and of one meanyng: For it is shewed vnto me (my brethren) of you, by them wyche are of the house of Chloe, that there is stryfe among you. I speake of the same, that euery one of you sayeth: I holde of Paul: I holde of Apollo: I holde of Cephas: I holde of Christe. Is Christe deuided? Was Paul crucified for you? eyther were ye baptised in the name of Paul? I thanke God, that I baptised none of you, but Crispus and Caius: lest any should saye, that I had baptised in myne owne name: I baptised also the house of Stephana. Furthermore knowe I not, whether I baptised any man of you, or no. For Christe sente me not to baptise, but to preache the ghospell, not with wyscdome of woordes, lest the crosse of Christe shoulde haue been made of none effecte. For the preachyng of the crosse is to them that perysche, foolyshnesse: but vnto vs wyche are saued, it is the power of God. For it is wryten: I wyll destroy the wyscdome of the wyse, and wyll cast away the vnderstandyng of the prudente. Where is the wyse? Where is the Scribe? Where is the disputer of this worlde? Hathe not God made the wyscdome of this worlde foolyshnesse?

The stryfe.

And it is not to be doubted, yore he of his free mercy hath called you vnto him, and made you ioyne inheritours with his onely sonne our Lord Jesus Christe, but that he will also fauour you laboring to continew in this godly stare, that ye fall not frō that honourable inheritaunce, whereof ye haue already receiued an earnest peny. Hitherto haue I spoke of suche thinges in you, for which in your behalfe I doe greatly reioyce, wherin I would wishe, ye should continew, and goe forwarde alwaies, as ye haue begune. Now we harken, what I myssellike in some of you, what I would were amended, and wherein my desyre is, ye should be wilyke your selfes. I nede not to teache you, what becommeth your profession, ye knowe it your selfes sufficiently. But onely I beseche you, my moste dearly beloued brethrē, for our Lord Jesus Christes names sake, a name moste to be reuerenced and had in honoure, of suche as haue once professed it, that there be among you no diuision nor shamefull dissencion, but that ye agree in hearte and woorde, and through concorde become as one perfite bodye, whose partes are stradfastly and fast knyt together. Worldly wysedome, by reason of sectes and dyuerse opinions, is into sondrye partes deuided, by reason whereof also perpetuall stryfe and contencion is among theyr scholers and folowers maintayned. But Christian wisedome should among al men haue like rules and determinacions, of which as there is but one authour and maister, so fauoureth he not suche small bypathes of carnal sectes, and mens opiniōs. Yete is it therfore, that as the professours of this Philosophie and learning be al of one consent and agreement in minded, so they abstayne also from suche woordes, as toude towardes stryfe and debate. To be at an inwarde debate, is wicked and vngodly: to fyght and braule with woordes, is agayuste honestie. And leste peradventure ye might thinke, that I haue of this my sayyng but a bayne suspicion, I assure you they were brought vnto me by suche godly and perfite lyuers, as are well worthy to be beleued. Ye knowe Chloe, that notable and godly woman, ye knowe her houshold, and acquaintaunce, whiche are all of the same trade of lyfe as Chloe, theyr ayder, is knowen to be. By them, which bothe zeale your welth and in my necessities helpe me, heard I, that there is stryfe and contencion among you: as though ye were a sedicious sorte of people quarellyng among them selfes. What other thyng els (I pray you) meane these woordes, whiche are comenly spoken among you, whiles (as for an exampie) one sayeth: I holde of Paul, another agayne: I holde of Apollo, another sayeth: I holde of Cephas, another: I holde, of Christe. What saye you, are not these names of sedicions and sectes. After lyke sorte such as professe the bayne wisedome of this worlde, one boasteth Pithagoras, an other Plato, one boasteth Aristotle, an other Zeno, one boasteth Epicurus, an other this maister, and that maister, and euery one of these, eche for his owne maister, is with other at continuall bataunce. We haue but one maister, one learnyng, one ordinaunce, but one purpose and intente, and whence come then these diuersities of names. Is Christe deuided, or from hym selfe disagreyng. Why parte and deale we the honoure of our religion, whiche is onely dewe to one, among mane, into doyng makyng of seuaunters

I beseche you brethren by the name of our lorde Jesus Christ, that ye al speake one thyng.

I holde of Paul: I holde of Apollo, &c.

Is Christe deuided?

maintes maisters? Who gaue you grace to lyue eyghteously? Dyd not Christe, whiche with his owne blonde washed you? Why then forge ye to your selfes any other name, than his whose benefite and free gifte this is? Geue me leaue so to speake, for ensample: was Paul crucified for your? If all menne, and euery manne equally are for this benefite, only bounde to Christe, synce he generally dyed for all, why seke you for the cities and surnames of diuerse menne, in maner geuyng that to them, for whiche Christe onely should haue thankes? Through baptisme we are planted in Christe, and in his name are we baptized, from whom all the power of baptisme springeth. Why should ye rather than call your selfes Paules scholers, than Christes, synce ye wer baptized, not in Paules name, but in Christes? If vpon such occasion the glory dew to God be taken from him and geuen to menne, then thanke I God, that I baptized none of you, but Crispus and Caius, whiche (I trowe) glory nothyng therof, but knowledge me, as a minister, and Christe the chiefe doer. It might haue chaunced, if I hadde baptized many, that there would haue been some, that would haue called themselfes, in stede of Christes disciples, Paules disciples.

Was Paul crucified for you?

I thanke God that I baptized none of you, but Crispus and Caius.

But now cometh it to my mynde, that I baptized also Stephanas householde: as for other that I baptized, I remembre none. At my being there, my mynde more rauie vpon suche thinges, whiche more aduaunced christiantie. That whiche in baptisme is dorn by man, is the leaste parte of baptisme. The vsuall and accustomed woordes euery man maye pronounce. And an easye thyng is it, and without leopardie at all, to dyp him in water, that is bothe redie and willyng thereto: but the very office of an Apostle is, by the effectual preaching of Gods woorde, to bring a man from his long accustomed lyfe, from the lawes and ordinaunces of his countrey, to a newe and quite contrarie religion, and not to stycke this wyse to doe, though he thereby stande in leopardie of deathe. Hereof myght we more lawfully glorye, if we myght chalenge in suche enterprises any thyng, as our owne. Nor yet speake I this to disalowe baptisme, but to preferre that, whiche is better, and that whereunto I am specially assigned.

Christe neuer assigned me to this embasse among the Gentiles, to be only the minister of baptisme, but to setforth and to publishe by my preaching the glory of his name, and to wynne, as many as I coulde, by the gospell vnto hym. Nor yet for so doyng haue I any cause, carnally to glorie. For God wouldc not haue this feate done eyther by the conueyaunce of manners witte or eloquence, wherewith no suche woonder coulde be wrought, but would haue this greate enterprise brought to passe by a rude, simple, and playne preachyng, to the entente that all the prayse of this acte should be geuen to God only, whom it pleased by the vyle, lowe and reprocheful crosse of Christe and preachyng therof, to renewe all the worlde. Christes crosse semeth to be a lowe tryflyng matter, but yet such a vyle tryfle is it, that it subdueth all the glorioufe maiestie and pompe of this worlde. The rude and wearyth preaching, by which we declare to all the

Christe sente me not to baptize, but to preache the gospell.

The preachyng of the crosse is to them that perysche, folishnes.

all the worlde, that Christe was fastened vpon a crosse, & therupon died, semeth to be some folishe thyng, without any poynte of learnyng: but tell me, to whom semeth it so? Vndoubtedly to them, which beyng blynded with their sinfull lyfe, receyue not in theyr hearres the preachyng of the gospell: and therby perysh, by forsakyng him, by whom they might be saued. But yet suche as hereby attayne to euerlasting saluacion, well vnderstande and perceyue that it is no weake and feble thyng, but a thyng of Gods owne doyng, muche more mightie and effectuall, than is any mans power and garrisons. By this newe and vnknowen meane, hath it pleased God to renewe all the worlde, as he long before promised to doe, by the mouthe of his Prophete Esai, by whom, he thus speaketh: I will destroy the wisedome of the wyse, and will cast awaye the vnderstandyng of the politique. Hath he not performed his promise? See we not the worlde renewed? see we not men, mistrusting theyr old religion, and casting away theyr affiaunce in Philosophie, embrace the crosse of Christe? Vnderstand not men nowe that thyng to be deuilysh and vngodly, whiche they before thought good and godly? and that nowe to be folysh, which before they thought wittie? Tell me now, where is the wise man that was so proude of his knowledge in the lawe? where is the Scrybe, that was so proude an expounder of the lawe? where is the Philosopher become, which searcheth out the priuities of nature, and forgetting God the maker of al thyng, maruayleth at creatures? Euery one of these made great crakes, that they could doe wonderfull thinges, but yet were they both deceyued themselfes, and deceyued other too. They promised righteousnesse, and al wealth, when in the meane tyme themselfes were miserable, & al to drowned in sinne. God suffered the for punishemēt of theyr arrogant mindes, as they wel deserued, through blindnes to runne on headlong into al kindes of dishonestie, to make them knowe & see their owne estate, and in what taskyng they were, that they myght at length, knowe their faulte and amende it, and therwithal also learne, howe vayne a thyng & vneffectuall their Philosophie was. Hath not God declared then, that the wysedome of this worlde is folysh? God had before this time declared his wysedome likewyse, by the beautifull spectacle of this worlde wrought by his wysedome, to the entent that by wonderyng at suche a maruayloule piece of worke, men might be rauysched to loue the workeman. But that purpose of God, through theyr owne foly, chaūced quite contrary. For they worshypped creatures, wonderyng at them, and despised the maker of creatures, as one vnknowen, leading theyr lyfe after such sorte, as though eyther God fauoured synfull liuyng, or els gouerned not the worlde, which he had made.

I wyll destroye the wysedome of the wyse.

Where is the wise?

Hath not God made the wisedom of this worlde folishnes?

The texte.

For after that the worlde through wysedome knewe not God, in the wysedome of God, it pleased God through folyshenes of preachyng, to saue them that beleue. For the Iewes require a signe, and the Grekes seke after wysedome. But we preache Christe crucified, vnto the Iewes an occasion of fallyng, and vnto the Grekes folyshnes: but vnto them, whiche are called both of the Iewes and Grekes, we preache Christe, the power of God, and the wysedome of God. For the folyshnes of God is wyser than men, and the weakenes of God is stronger than mēne. Wyth ych, ye see your callyng, how that not

many

[illegible]

[illegible] purpose of God to passe [illegible]

[illegible] of mennes heades. [illegible] out of all mennes heades. [illegible]

[illegible] a child: that God [illegible]

[illegible] a discourse of God [illegible] neither the Jewes nede to require

miracles,

men: [illegible] whiche ſemeth greateſt in Chriſte [illegible] the [illegible] wiſedome [illegible] haue nowe founde Chriſte the welſpryng of all [illegible], [illegible] from his high and glorious maieſtie [illegible] our [illegible] and from his high wiſedome is come doune to our [illegible] and [illegible] that whiche in hym [illegible] but a foliſhe poynt [illegible] the wiſedome of the worlde: and that whiche in hym ſemed weake and feble, ouercometh and [illegible] al worldly myght and puiſſaunce. [illegible] be [illegible] than [illegible] among [illegible] to be changed by [illegible] meanes [illegible] death, whiche [illegible] no man was able to [illegible] but [illegible] than the learnyng of the ghoſpel. [illegible] made [illegible] of the worlde, whiche [illegible] no philoſophers [illegible] was euer able to bring about. [illegible] whiche was borne of god [illegible] of the worlde [illegible] no [illegible] myght haue been [illegible] been brought [illegible] or [illegible] of power [illegible] and [illegible] declared [illegible] worldly wiſedome and [illegible] of [illegible] poore [illegible] and [illegible] man [illegible] glorious gift, [illegible] thankes [illegible] ſhall be geuen to god [illegible] whole [illegible] brought and taught to [illegible] by another. That I ſaye are, [illegible] poore Chriſte and his apoſtles [illegible] god through his grace [illegible] of [illegible] common reputacion, [illegible] of great [illegible] the goſpell [illegible] perſons [illegible] to be [illegible] and [illegible] to make [illegible] aſhamed of their [illegible]. And [illegible] opinion but feble and weake [illegible] of paſſes [illegible] meanes [illegible] the worlde [illegible] brought [illegible] that neither [illegible] of [illegible] wiſedome thereof, [illegible] in the preſence of god haue any thyng to [illegible] of [illegible] thyng to boaſte vpon [illegible] there can no [illegible] made. [illegible] in ÿ iudgement of the worlde [illegible] through the [illegible] of god the father [illegible] by whom he hath called you into the [illegible] of his [illegible] another [illegible] you all thynges [illegible] and [illegible] perfourme [illegible] and wiſedome [illegible] haue [illegible] righteouſneſſe, ſo that [illegible] the helpe of [illegible] obtained [illegible] any man thynke it came by his owne deſertes. For they

haue

have we received liberte, as by whose bloud we are redemed from the ye
ranny of sinne. And to be briefe, for all the wealth, whatsoever shall hereafter be
are we to thanke onely Christe and God the father, the chiefe author of al
good, esse that it may come to passe, that is written by the Prophete Hie-
remye. Let neyther the wise man be proude of his wisedome, nor the riche
be to bolde upon trust of his riches, nor yet the stronge man trust upon his
strength. Since now of all these being men to the worldes state, but yf any
man willfully glory and reioyce let him glory, because he knoweth God
the verye fountayne and geuer of all good thynges, but let him so reioyce,
that he assigne no parte thereof to any worldly power and helpe.

¶ The ii. Chapiter.

And I brethren, when I came to you, came not in aloftynesse of wordes or of wise-
dome, declarynge unto you the testimonye of God. For I determined to knowe
nothynge among you, save Jesus Christe, and hym crucified. And I was with you
in feare and in much trembling. And my wordes and my
preachynge was not with enticynge wordes of mans wisedome, but in the
shewynge of the spirite and power: that your faithe should not stande in the wisdome of men, but in the
power of God. The ar. ii.

Yet brethren tell me then, wherein they are better than you,
that thus are allowed of Christes lowlines, and make
mention of their lame, of their riches, and wisedome.
I am assured that I conferred not to Christe by
riche means. For when I first came unto you, to
teache you the pure and sincere wisedome of the gos-
pell, I came not armed neyther with any mere rhetorike
and glorious eloquence, nor yet any sharpe or knowledge of Philoso-
phie whereby I might be of meane I came, to be greatly regarded. So
farre abhorred I to take upon me any of these thynges which in the face
of the worldeare corrupted impiety, that I shewed my selfe among you
to know no thynge, but Jesus Christe crucified, that was crucified. I preached of a name, but of such a name yet, as was by God ap-
pointed and promised by the Prophetes to come and redeme mankyn-
de from that wicked tyranny of most reprobate, because I
the preachyng of the gospell. And albeit that my preachyng among you
tooke effecte, yet I declared I no parte at all trusted among you,
nor yet a manne of power, but as a weake one and feble, not gaped
for any greate dominion, but as one, that stoode in danger and jeo-
pardie to be assaulted of the diverse persones, whose rage and with
paciente ouertaine. Loke after what sorte my preachyng was, and af-
ter the same was my preachyng. And as my life was kept in safe
garde against the violence of Jewes and mischeuous persones, being
maynes handes, but by the onely defence of God. For I was not

preachyng neyther garniſhed with the floures of rhetorike, nor ſette furthe with the argumentes of philoſophie whereby to deceyue, to that [illegible] you be in learnyng and eloquence and yet ſimple as it was, of that power and myght was it, that it [illegible] chaunged [illegible] beyng [illegible] learnyng, but by the ſpirite and mightie power of God, which was ſecrete inſpiracion and miracles [illegible] the preachyng, that whereas ye are from [illegible] nowe brought to the light of the goſpel, beyng a thyng ſo hyghe and harde to bee perſwaded vnto man, ye ſhould thynke the ſame to bee done by worldely wiſdome or eloquence, whiche we take not vpon vs, but by the power of God, bycauſe our preachyng was more effectuall and ſtrong than euer was any diſputacion of the philoſophers. Wherefore let [illegible] bee alowed [illegible]. If my preachyng [illegible] vnto ſuche were proude of your wiſdome to conteyne a dignitie of the wiſedome of God, I teache you but plaine matters, but yet ſuche were they, as were to ſaluacion neceſſarie.

The texte. We ſpeake of wiſedom among them that are perfecte, not the wiſdom of this worlde, [illegible] of God [illegible] of man, [illegible] thinges [illegible] hath prepared for them that loue him.

We haue of Chriſte deeper poyntes of wiſedome, but of them to ſpeke among ſuche as are perfite. Be diligent therfore and laboure to bee perfite, that ye maye bee partakers of the ſecrete and hidden miſteries of God. For be thus we that preache the croſſe of Chriſte, ſeme to the fooliſhe to preache verie fooliſhneſſe: but to ſuche as lede after the ſpirite, ſeme we to preache an excellente wiſedome, muche differyng from [illegible] whiche [illegible] laboureth in vayne to ſerche out by naturall reaſon the cauſes of thinges, and farre alſo from [illegible], whereof the greate eſtates of this worlde make greate crakes, whoſe authoritie with all theyr wiſedome is of Chriſte aboliſhed and vanquiſhed by [illegible] of a [illegible], whiche hathe not [illegible] appearance of that whiche is not in dede, but is in dede mightie and effectuall. There is in this wiſedome no curioſitie nor pompe, and yet ſimple as it is, [illegible] perceyue it not. But as it is ſecrete, ſo is it knowen by ſecrete inſpiracion, and that of none, but of ſuche onely as God hath [illegible] to make partakers therof. [illegible] furth the myſteries of this wiſedome before the common ſorte of people, but vtter them ſecretly to ſuche, as are able and mete to receyue them.

And albeit this wisedome be nowe at laste in oure tymes publyshed, yet god before al tyme by his hygh counsel ordeined it for his chosen elect, [illegible] persones haue hytherto lyen hydde of theyr carnall wisedome. [illegible] beneteth the meke and lowely haue a more secret wisedome to receiue it and glorie of. This wisedome delyteth to dwell in simple and cleane heartes, and for this cause none of the great rulers of this worlde had it, no Magistrates, no Philosophers, no Pilate, no Annas, no Caiphas, no the pharisees, no the deuils themselues neither. For had they knowen that the lowe and [illegible] the preaching of a [illegible] crosse, [illegible] with his glisteryng haue [illegible] the glorie of the worlde and for all the weakenes and feblenes therof haue put to flyght and vanquished the tyrannie of death and synne, neuer would they haue fastened on a crosse the Lorde and authour of renoume and glorie. For all the learnyng they had in diuerse tounges, [illegible] in knowledge of the lawe, ignoraunt were they of this wonderfull mysterie, made to be vttered onely to suche as be humble and whose myndes are made at one with God. That it should be that long before [illegible] declaryng. For this wisedome whereof we talke should according [illegible] saying, suche thinges as neuer were [illegible] [illegible] manner [illegible] hath [illegible] to them that hartely loue him. And grounded are these disputacions vpon faythe, and not vpon mannes reason.

[illegible] hath opened them vnto vs by his spirite. For the spirite searcheth al thinges, [illegible] a man, saue the spirite of man [illegible] but the spirite [illegible] of God [illegible] but with wordes which [illegible] spirituall thinges. The [illegible] spirite of god. For they [illegible] But we [illegible] the mynde of Christe. The text

Hygh mynded rulers and proude philosophers were not worthie to receyue this hydden misterie, whiche yet god hathe opened to vs his seruauntes, not by any worldlie doctrine, but by the secrete inspiracion of his holie spirite, because it is of goddes nature, and proceadyng from god, searcheth out euen the deapest and moste secrete purposes of God, [illegible] mannes [illegible] not. Euery man may [illegible] on an other mannes face but what lieth hydden in the bottome of the hert, that is no man able to [illegible] that onely knoweth the spirite of god and a mannes owne conscience. [illegible] men beholde and search out the [illegible] of goddes creatures, but such thinges as be hydden in goddes [illegible] and [illegible] no bodye knoweth, [illegible] but he [illegible] of one nature with hym knoweth al [illegible] as he [illegible] and the hert [illegible] thoughtes [illegible] in his [illegible] to the good [illegible] not be the spirite of man [illegible] but be the spirite of god. [illegible] the doctrine [illegible] Christ [illegible] his spirite, with whome whosoeuer is taughted, he [illegible] of [illegible]

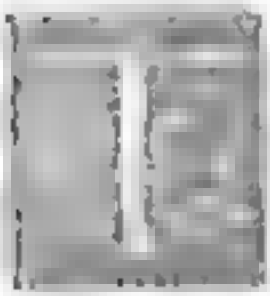
[illegible]

ned, and loueth worldly thynges: but the inſpiration of the heauenly ſpirite of god [illegible] teacheth vs [illegible] of heauenly treaſures, and maketh vs to vnderſtande what god hath [illegible] vs. And this is the philoſophie which as we are taught by the ſpirite of Chriſte, ſo teache we it agayne to the good and ſimple people, not with [illegible] of [illegible] ſophiſtes are wont to teache them, that they take [illegible] but with [illegible] beyng yet [illegible] For reaſon requireth that [illegible], forſomuche as this kinde of wiſedome is far vnlike the other, that it ſhould haue another kinde of teachyng alſo. For worldly wiſedome is taught after a worldly faſhion: but heauenly and ſpirituall thynges muſt be taught after a newe ſorte, and yet not to euery man whatſoeuer he be, but to ſuche onely as haue receiued the ſpirite of Chriſt, and are by reaſon thereof ſpirituall themſelues, able to [illegible] ſpirituall [illegible] For [illegible] ſpirituall learnyng, he ſhould haue a ſpirituall hearer, which hath the mynde purged, endued [illegible] faithe, and [illegible] by charitie. For the groſſe and naturall man, whiche is proude and arrogant vpon the knowledge of thynges that maye be ſene and [illegible] by the [illegible] perteyne to the ſpirite of god, but contempneth [illegible] thinges [illegible] contrary to that he hath [illegible] proued by experience [illegible] and is [illegible] of this learnyng and philoſophie [illegible] but Chriſte was [illegible] the curſed death [illegible] perfourmed [illegible] tribulacions are the waye [illegible], and that by death a man ſhall come to euerlaſtyng lyfe. Which articles cannot by mans reaſon be perceiued, but by the inſpiration of the holy ghoſt.

[illegible]

¶ Beleue not this thou nedeſt [illegible] and [illegible], but rather haſte nede of a ſimple and a pure faith. [illegible] to the holy ghoſte to worke with, as [illegible] to be learned and [illegible] vpon by hym. But the ſpirituall man [illegible] and iudgeth all thinges, not paſſing vpon temporall thinges, but ſtudious of heauenly thinges, and yet is he not iudged of any carnall man, which hath no [illegible] vpon this heauenly and [illegible]. Euen as a man iudgeth not goddes [illegible] ſo the carnal man iudgeth not the ſpirituall. So [illegible] as are by our preachyng taught, are no mennes inuencions or phantaſies, but came ſurely out of the ſecrete counſel of god. For as the prophete Eſay ſayeth: what man is there on liue which of hymſelf knoweth the mynde of god [illegible] that [illegible] to him [illegible] as if [illegible] one of his priuie counſel? It pleaſed goddes prouidence to deliuer vs out of [illegible] after ſuche ſtraunge meanes [illegible] heauenly [illegible]. But we knowe goddes will and mynde, becauſe we haue receiued his ſpirite.

The



The .iii. Chapter.

And I [illegible] not speake unto you [illegible] as unto spirituall, but as unto carnall, euen as [illegible] Christe [illegible] [illegible] wyse buylder haue I [illegible] take hede, howe he buyldeth [illegible] is layde, which is Jesus Christ.

There are in this learnyng certayne poyntes mete to be [illegible], certayne mete to them that are wel entred and [illegible] to make [illegible] mete to [illegible] as are perfe[illegible] [illegible] of whiche [illegible] must be taught accordyng to the capacitie [illegible] unto you. I coulde not teache you the deepest poyntes of our religion, as suche shoulde be taught as are perfectly spiritual, but [illegible] feedyng your weake [illegible] among [illegible] [illegible] but [illegible] I [illegible] you [illegible] but euen young [illegible] and not [illegible] the [illegible] of [illegible] not because I was not able to [illegible] you [illegible] because [illegible] affections [illegible] nes [illegible] were not able to [illegible] and hyghe learnyng. As [illegible] you are not able yet. For [illegible] be among you whiche albeit [illegible] are become [illegible] not [illegible] of al [illegible]. Suche as are in this case are yet carnall and not spirituall. [illegible] shoulde I feare to [illegible] that of you [illegible]. The matter is knowen by your dedes. For where the [illegible] on the contrarie side [illegible] of nothyng els but of [illegible] among you [illegible] a man [illegible] that ye are [illegible] by humayne grosse affections? [illegible]. Whence come these [illegible] that are [illegible] among you concernyng [illegible] but [illegible] whereas there is but one [illegible] among you one sayeth, I am of Paules side, another sayeth, I am of [illegible] of [illegible] one [illegible] wheras one sayeth, I am Aristotles [illegible] I am a Platonike, I am a Stoike, I am an Epicure. [illegible] thynges yet I [illegible], because [illegible] strife and [illegible]

[illegible]

and vp to, hys honour, and not to, ours. [illegible]

euery man take hede what ſeruice he doeth [illegible] if he doe [illegible] [illegible] but the other [illegible] [illegible] labour [illegible]

[illegible] precious ſtones, tymber, hay, ſtubble. [illegible] [illegible] which he hath [illegible] [illegible] If any mannes woorke [illegible] [illegible] mannes woorke burne, he ſhall [illegible] [illegible]

If any man then vpon this foundacion buylde thynges that are [illegible] make mennes [illegible], then hathe that preacher layed on woodde, haye, and ſtubble. Euery mannes woorke ſhall [illegible] [illegible] [illegible] of the ghoſpell [illegible] [illegible] [illegible] then maye all knowe, that it is [illegible],

and

[illegible] haue made you [illegible] [illegible] [illegible] man at the [illegible] [illegible] the ſpirite of God [illegible] [illegible] as they haue [illegible], where with theyr doctrine to turne you.

The texte. [illegible] [illegible] the ſpirite of [illegible] [illegible] the wiſe- [illegible] [illegible] Therfore let no man reioyce in men. [illegible] youres, whether it be Paul, either [illegible] lyfe, either death, whether they be preſent thynges, or thynges to come [illegible]

Sithe ye ſee that ye are as a temple conſecrate vnto God, in which the [illegible] [illegible] that this temple [illegible] God hath [illegible] [illegible] [illegible].

[illegible]

and for Christ are we bounde to god the chiefe Lord and ruler of al thinges, whiche by him hath graunted vs all goodnes.

The iiii. Chapter.

The arg. [illegible] man ought rather to be counted as the ministers of Christ and dispensers of the [illegible] god. [illegible] and spirituall goodes, and [illegible] man pleasyng of god.

Let euery man then that will be faithfully and truely reuerence, glorie and reioyce in his name no[illegible] me vs, as chiefe and [illegible] and maisters but as reason woulde suche ought be regarded whiche lyke ministers are occupied in Christes affaires, and as suche ought to be taken whiche as stewards [illegible] vnto other goodes committed vnto them, credence, the secrete misteries of god ¶ are and not of men. Seyng then al suche of what behaviour soeuer they be haue taken in hande the ouersyng of a verye weightie matter but yet another manner let mine loke for nothyng else in them wherfore they ought be hid in place but that they faithfully be found that wherewith god hath put them in trust. In none other intente and purpose but for Christes glorie. Wee truelyll stewards are they whiche in stede of gosple doctrine teache mennes phantasies, and abuse vnto obedience for their lucre and pyrde, whiche vnder the pretence of the gospell p[illegible]mote and further their worldlie matters, and vnder the shadowe of Christes glorie, seeke to beare a triumphant rule which albeit they bynde mennes iudgementes yet beleue they not god of whome to be allowed is the highest reward, that can be. For ¶ I compare it but a small matter be vnto mine iudgementes to be allowed of bryde men, yea be any mannes iudgement lie whatsoever he be. It is impossible, that one man ought well iudge of a other mannes conscience that ¶ dare not geue sentence vpon mine selfe whether ¶ deserue to be praised of god or not. Yeen haue ¶ the best that ¶ could to accomplishe the office whereunto ¶ was appointed and ¶ cannot remember mine selfe of any hatred fraude and periure ¶ not therefore claime to be a righteous man. For it might be that ¶ haue done one thing but to ill, other wise than it ought to haue been either by reason that ¶ haue paied the bondes, or haue kepte mine selfe conuicte within them. The whiche be cause it is known onely to god he is the onely iudge of mine office. Let be made then iudge then of bothen and vnknowen matters, to bee sure beholde all thinges whiche lurke when he sethe be come, geue sentence vpon euery matter. Almighte therefore it is that we being but ministers ought praise godes iudgement iudgeyng men, before the time come. For it is our office to geue sentence vpon other, but yet the Lord, he come to iudge both praise

Ye to for [illegible] iudgeth me.

ges earthly, and thinges vnder the earth. Then shall he by his iudgement bring to light al thing that is nowe hydden in darkenesse, and open that before all creatures, whiche now lyeth hydden in the priuie corners of mannes harte. Then shal euery mannes conscience be perceiued, when then the grace of them whose iudgementes are sure and vndeceiueable, receiue rewardes, according to our desertes. He that hath without corrupcion doen this du[illegible] be he of men neuer so litle regarded, shal of God receiue an euerlasting rewarde: and he that hath otherwise, be he neuer so muche made of and praysed among men, shal by the iudgemente of God, be putte to shame and suffre punishment.

These thinges brethren, I haue for an ensample described in myne owne person and [illegible] the- [illegible] For who preferreth the? [illegible] receiued it, why reioysest thou, as [illegible] full, nowe ye are made ryche, [illegible] without vs, and I would to God ye did reygne, that we might reygne with you.

The text.

Yet to be playne with you brethern, haue I framed my tale by my selfe and Apollo, not because we are the beginners of any suche secte, for neither I nor Apollo euer thought it, and among you [illegible] that bragge them selfe to be of Paules secte or of Apollos: but because I perceiued that there are among you diuerse fauourers of diuerse [illegible] ye haue been prouoked to impacience, I thought it beste in [illegible] wordes to alter [illegible] the matter, that when this Epistle should be read openly among you, euery man might [illegible] examine his owne conscience. And so in this matter, which would els haue raysed much strife and hatred, I [illegible] your names, that ye maye quietly perceiue, [illegible] and bragge vpon the names of false Apostles, [illegible] compari[illegible] of them selfe, remembring [illegible] which is due to God: which for none other purpose crake eche of them for their parte the dignitie of their owne Apostle, but because them selues would be had in greater estimacion [illegible] to this [illegible] of them selfe, as of them, in whose [illegible] bragge and crake. These thinges perchaunce might be tolerated, if they were [illegible], but now [illegible] them deadely breaches arise [illegible] cannot be [illegible]. Ye ought not to esteme [illegible] Apostles [illegible], but as reason would that the [illegible] bestowed [illegible] goodes, should be regarded, not [illegible] mannes name or that, since all that they doe is of God. [illegible] I cannot but [illegible] that your Apostles are [illegible] of ho- [illegible] which is [illegible], or whether [illegible] rather [illegible] and triumphe of a man, which is but [illegible] of God, which is the whole doer. I [illegible] and [illegible] their owne conceyte or [illegible], because of the counterfayte glorye of your

of whom they haue receyued baptiſme being but a ſmall matter [illegible]

[illegible]

[illegible] Chriſte in you.

[illegible] through Chriſt [illegible] ſuch vnto this [illegible]

[illegible] We are persecuted & suffer it. We are euil spoken of, and we praye. We are made as it were the filthinesse of the worlde, the [illegible] of al thinges, euen vnto this daye.

y^t suche lawfully [illegible] emong you as haue buylded vpon the [illegible] foundacion we layed but weake [illegible] [illegible] allowable by the iudgement of God. [illegible] haue broughte them in authoritie, and to beare a rule among you: but vs [illegible] Christe called [illegible] the apostles office [illegible] teachers, as they doe which [illegible] to be leaders, to be an exaumple to the people. What [illegible] is there whiche we haue not been [illegible] What [illegible] is there [illegible] What common places [illegible] so that we were not [illegible] to the worlde [illegible] [illegible] that are [illegible] are [illegible] and contrarie [illegible] we preached [illegible] in Christe [illegible] We [illegible] are proude and [illegible] haue no [illegible] but al the prophetes [illegible] and [illegible] haue we [illegible] themselues for [illegible] that we [illegible] of [illegible] we are [illegible] and that whiche [illegible] now [illegible] to suffer and [illegible] from [illegible] with our owne handes. We [illegible] but rather [illegible] and for [illegible] as [illegible] [illegible] [illegible] we are in great [illegible] of this worlde [illegible] in youre teeth [illegible] and [illegible] shoulde I not haue a [illegible] good cause to quarell with you.

[illegible] For though ye haue ten thousand instructours in Christ, yet haue ye not many fathers. In Christ Iesu I haue begotten you thorow the Gospel. [illegible] Christ [illegible] I haue in Christ [illegible] [illegible]

I wryte not thes nowe as one that for youre vnkyndnes hath a mynde to make you ashamed, but rather as a [illegible] father warne you as my most dearly beloued chyldren for youre owne profite and not for myne.

[illegible] both you to make [illegible]

[illegible]

[illegible] be amended.

The v. Chapter.

There goeth a common saiyng that there is fornicacion among you, and suche fornicacion as is not named among the gentyles [illegible] The texte. [illegible] that the spirite maye be saued in the daye of the Lorde Jesus.

But this is much better knowen than it maye bee denyed, [illegible] any longer to bee tollerated [illegible] a temple hallowed to god [illegible] there goeth a common tale [illegible] of suche fornicacion [illegible] hath not been founde among [illegible] his fathers wyfe as his owne. [illegible] by excludyng the [illegible] companye [illegible] and that for [illegible] that the doer of suche a wickednes [illegible] companye as one by [illegible] condempned for shame [illegible] of repentaunce [illegible] to good peoples company. And this ought ye to haue done. [illegible] as it was by common reporte knowen, that [illegible] of suche abominacion [illegible] persone among you. I [illegible] (for I being absente, [illegible] yet am I [illegible] I saye, but as though I [illegible] were present. I [illegible] that in a comen assemble [illegible] which assemble ye must not carnal [illegible] come together, but haue an eye continually, but to the glorie of oure Lorde Jesus Christ,

C.c.iii. [illegible]

wherein [illegible] Ieſus Chriſte [illegible] that he [illegible] but [illegible] ſhoulde be [illegible] In the [illegible] I [illegible] though ye had well bene.

[illegible] ¶ Your reioyſing is not good. Knowe ye not that a litle leauen ſoureth the whole lumpe [illegible]

What difference is there betwene the feaſting of that Iewiſh people and the [illegible] of chriſtian men. [illegible] what [illegible] was not this long ſince figured in the lawe? what time the Iſraelites [illegible] out of the bondage of Egypte they [illegible] for a continuall remembraunce [illegible] the yeare [illegible] and for ſeuen dayes to eate their bread without any mixture of leauen [illegible] when they departed out of Egypte. [illegible] any leauen [illegible] in his houſe.

[illegible]

[illegible]

[illegible]

[illegible] from among you the [illegible]

The .vi. Chapter.

The texte, [illegible]

[illegible]

[illegible]

The text.

[illegible]

[illegible] matter, and

and labour for my mayster. I am fayne to take wyuing vnto me, I receyue a wife, I haue bene the wife of one man. But I woulde rather take vnto me, lyke wise as I receaue a mayd to be my wife, so appeare both vnto your vertuous and good name and also vnto the gospell to be hindered. Forsoth I am not to winne your goodes, than with the recouery of them to geue occasion vnto any occasion to mislyke and speake euil of Christ. Yet were it not to paste vpon a final intent that wives that labourd for the right opinion to declare, that thou hatte a mind or courage to enterprise. Wherefore truely so farre are ye from being lyke to my sisters, without tarying to suffre oile or mayre that euen vnto this ye be brought to order in this outwe because and opposite order, not only vnbelieuers, but also such as are be reputed your brethren. Wherefore vnto you gracious the name of your olde life, quarre not such peoples for both from your teaching and your profession. Wherefore your professes Christ professeth. Innocency and holynesse are promised the kingdome of heauen. For neyther is it sufficient to be dipped in water nor yet to be grafted vnto Christ, onelye all vertuede be agreable to Christes doctrine. And for none other purpose are we taken out of this world and planted into the body of Christ but to the end we should bewaile them, yelye lyke vnto Christe your heade. Wherefore ye not that, that vnrighteously hurte, neyther baptisedmore so muche, shall be excluded from the inheritaunce of the kingdome of heauen. And lette any mouse beraue hymselfe. I tell you aforne and agayne and geue you warning, that neyther fornicators, nor idolatrers, nor adulterers, nor breakers of wedlocke, nor such as in stede of women abuse men, nor theues, nor couetous men, nor drunkardes, neyther rayle speakers, nor violente pillers of other mennes goodes shalle possesse of the kingdome of God. Nothing shall your mere name or title auayle you, if your life be lyke your olde sisters, seruyng to such as Christe calleth an occasion of most grieuous and paynfull damnacion.

The text. And such were some of you, but ye are washed, but ye are sanctified, but ye are iustified by the name of the Lord Iesus and by the spirit of our God. I may do all thynges, but all thynges are not profitable. I may do all thynges, but I will not be brought vnder no manner power. Meates are ordeined for the belly, and the belly for meates, but God shall destroye both the one and the other. Let not the body be applyed vnto fornicacion, but vnto the Lord, and the Lord vnto the body. God hath raised vp the Lord, and shall raise vp vs by his power.

Such as I have rehersed, were some of you before that ye were through Christ borne again. I lay not to your charge that, which ye were before, so that ye fall vnto perfecte. Wherfore ye are washed from your olde synnes, and that by Gods free grace, bestowed that ye be now iustified vnto the ye vnto washing hath God not only by his blood reconed you to innocency and blameless life, but geuen you also holynesse and righteousnesse, and that not by the power of the law, nor for your desertes, but

but

[illegible]

[illegible] pointe pure and cleane.

Epiſtle

The paraphrase of Erasmus vpon the .1. Epistle

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

water of baptiſme is in ſuche ſorte conſecrate to God, that it becommeth the temple of the holy ghoſte, whiche ye in baptiſme receyued, whereby ye are ſo ioyned vnto Chriſte that ye from hence forthe muſte bee one bodye. And if from ſet pleaſure ye be now ſeperate and haue nothyng more to [illegible] you, that in the [illegible] ye cannot bee bounde with the greate raunſome of Chriſte. When were ye bought [illegible] whoſe bodye ye were coupled and ioyned. He hath from deathe bought you and made you his owne, that ye ſhoulde be his ſeruauntes and not your owne men. The bodye of [illegible] bodye that is bought, is [illegible] the owners [illegible] whoſe either [illegible] of hym hath otherwiſe, than the owners [illegible] to be the lordes to hym to whome the ſame bodye be- longeth. Not is it to bee ſuppoſed that Chriſte for a litell bought vs, as he that for oure redempcion ſpente his moſte precious bloude. Wherfore ſence ye are to God wholy conſecrated, [illegible] or reproche of them your bodyes, but beare aboute wyth you [illegible] as in whome all [illegible] the holye ghoſte, and [illegible] glorie [illegible] kepe bothe chaſte [illegible] among that people [illegible] Chriſt whoſe name ye profeſſe [illegible] of [illegible] eaſte [illegible] to the [illegible] of [illegible] to [illegible] Wherfore [illegible] glorious, [illegible] reproche [illegible] of their lyfe [illegible] among the [illegible] by their lyfe [illegible].

Rewarde and bought.

The. vii. Chapter.

As concernyng the thynges wherof ye wrote vnto me: it is good for a man not to touche a woman. Neuertheleſſe, to auoyde fornicacion, let euery man haue his wyfe, and let euery woman haue her owne huſbande. Let the huſbande geue vnto the wyfe due beneuolence. Lykewyſe alſo the wyfe vnto the huſbande. The wyfe hath not power of her owne body, but the huſbande. And lykewyſe the huſbande hath not power of his owne body, but the wyfe. Withdrawe not your ſelues one from another, excepte it be wyth conſent for a tyme, that ye may geue your ſelues to faſtyng and prayer: and afterwarde come together agayne, that Satan tempte you not for your incontinencye. This I ſaye of fauoure, and not of commaundement. For I wolde that all men were euen as I my ſelfe am: but euery man hath his proper gyfte of God, one after thys maner, another after that. I ſaye vnto the vnmaryed and wyddowes: it is good for them, yf they abyde euen as I do. But and yf they cannot abſtayne, let them mary. For it is better to mary then to burne. Vnto the maryed commaunde not I, but the Lorde, that the wyfe ſeperate not her ſelfe from the huſbande. But and yf ſhe ſeperate her ſelfe, let her remayne vnmaryed, or be reconcyled vnto the huſbande agayne. And let not the huſbande put awaye his wyfe from hym.

The text.

This haue I thus muche ſayd, becauſe I thinke that euery acte of generacion betwene the two, as ſome [illegible] I would [illegible] to the intente, that they lykewyſe [illegible] her the rather to bee holye. There is in matrimonye a certayne chaſte and lawefull vſe, but the vnlawfull acte [illegible] generacion of a woman bee [illegible] [illegible] in all the meane maner ſo farfurth [illegible] or not [illegible], as is for the preferment of the goſpell expediente.

Wherfore

[illegible]

ſence.

So that in this neither compel I men to marie, nor yet forbid mariage: but leaue euery man at libertie to do [illegible] [illegible] [illegible] haue I here [illegible] [illegible] of the Lorde [illegible] [illegible] Jeſus Chriſte. [illegible] maried, [illegible] [illegible] to make [illegible] [illegible] [illegible] nothing, [illegible] [illegible] I would not haue that done which is among Jewes and Gentiles [illegible] that for [illegible] matter [illegible] be made [illegible] [illegible] in this poynt [illegible] the Jewes [illegible] the rightest good is to doe: but fearing leſt the Jewes beyng a ſtubborne kynde of people and ready to [illegible] vpon [illegible] happen [illegible] the thynges [illegible] worſe than [illegible] the Lorde hath [illegible] the wyfe [illegible] whiche [illegible] the [illegible] the rightes of wedlocke [illegible] [illegible] bodye to one [illegible] departed [illegible] [illegible] to continue [illegible] to haue with her [illegible] one bedde [illegible] and one [illegible] [illegible] made in mariage [illegible] hath [illegible] aduoutrer [illegible] her [illegible] [illegible] haue [illegible] to be [illegible] the wyfe departe from her huſbande: nor the huſbande [illegible] his wyfe [illegible]. But if [illegible] by meane whereof the wyfe [illegible] departe from her huſbande, lette her [illegible] her owne [illegible] without hope of recoueryng: lette her [illegible] continue vnmaried and [illegible] her huſbande, beyng in a better moode, will be contente to receiue her agayne: but [illegible] [illegible] of the woman [illegible] cannot ſo long [illegible] lette her [illegible] labour to [illegible] huſbandes [illegible] [illegible] of her huſbande cannot [illegible] lette her [illegible] [illegible] couple her ſelfe [illegible] maye happely be named mariage, but [illegible] aduoutrie.

The texte. ¶ To the remnaunt ſpeake I, not the Lorde. If any brother haue a wyfe that [illegible] if ſhe be content to dwell [illegible] [illegible] to dwell with her, [illegible] [illegible] fro the vnbeleuyng huſbande [illegible] by the wyfe, and the [illegible] [illegible] [illegible] [illegible] the wyfe or the [illegible] God hath [illegible] [illegible] man.

Now touchyng your queſtion of virginall mariage, of the Lordes [illegible] nothyng haue I to aunſwere you: but yet haue I that thyng which in myne opinion I would counſel you to folowe, as a waye more profitable

Made

[illegible]

[illegible]

[illegible]

Therfore, if ſuche betwene whome there is an [illegible] mariage, agree not [illegible]

[illegible] abyde in the ſame callyng, wherin he [illegible] wherin he is called, therin abyde with God.

[illegible]

[illegible]

[illegible] and they that wepe, be as though they wept not [illegible] they that reioyce, bee as though they reioyced not, and they that bye [illegible] you without care. He that is vnmaried [illegible] ye maye cleaue vnto the Lorde withou[illegible] her virgin, yf she paſſe the tyme of [illegible] eth, he ſynneth not: let them be coupled [illegible] in his herte, hauyng no nede, but hath p[illegible]

[illegible] in [illegible] power [illegible] And therfore [illegible] bounde to a wife [illegible] of Chriſt [illegible] matrimonie [illegible] maried vpon [illegible] of thy ſtrengthe, repent the not therof, for thou haſte not therby ſo doynge ſynned.

Thou

[illegible] laboure and bother [illegible] to content his wyfe and [illegible] thynges [illegible] was [illegible] to [illegible] he hath al his [illegible] and to [illegible] as a perfecte [illegible] the two [illegible] rather [illegible] for who [illegible] but by reaſon that ſhe is diuided partely for [illegible] partely for [illegible] the virgin or [illegible] woman [illegible] her ſpouſe [illegible] without [illegible] maried woman [illegible] ſhe ought [illegible] courage to pleaſe [illegible] that ſhe ought to pleaſe her huſbande, to whome ſhe oweth obedience. Howbeit [illegible] that I [illegible] and wherin I [illegible] the virgin ſingle [illegible] to take from you the [illegible] to marie or not marie [illegible] you to auoyde [illegible] of lyfe whiche [illegible] that [illegible] that ye may [illegible] both, [illegible] and thoſe that rather [illegible] ſhall be lawfull [illegible] to [illegible] from the lande. But [illegible] whether [illegible] in ieopardy [illegible] readie maried [illegible] good [illegible] as I [illegible] without [illegible] therfore the father [illegible] his daughter a huſbande, [illegible] that [illegible] matrimonie ſtandeth [illegible] the father ſemeth [illegible] to ſtande in [illegible] fredome to marie his daughter or not marie, and not to be compelled to eyther of both partes [illegible] purpoſe and [illegible] hath decreed to kepe her a [illegible] as ſhe is not deſirous to be maried, he doeth [illegible] for as [illegible] to [illegible] and lette one that is of mariage deſirous [illegible] to [illegible] a mayden a membre from the loue and [illegible] deſyre of chaſtitie. He therfore whiche for feare of pe[illegible] marieth his daughter beyng deſirous of mariage, doeth [illegible]. But he [illegible] mariage whiche is deſirous to [illegible] chaſte [illegible] to pleaſe the goodly [illegible] of the mayden doeth better. For [illegible] the benefite of the profeſſion this alſo ſhal the virgin gayne, that ſhe ſhal haue leyſure [illegible] and without [illegible]

[illegible] for other intent and purpose is there
[illegible] to be done to the portion of [illegible]
[illegible] the state of matrimony to be [illegible]
[illegible] the [illegible] be [illegible],
[illegible] of [illegible] to [illegible] things [illegible]
[illegible] from their [illegible]
[illegible] the [illegible] matter, I
[illegible] is [illegible] priority,
[illegible] parties [illegible]
[illegible] take [illegible] may be [illegible] without offence,
[illegible] I [illegible] because [illegible] free [illegible]
[illegible] be [illegible] the time
[illegible] style [illegible] for
[illegible] purpose [illegible] the [illegible] made to
[illegible] be [illegible] the [illegible] were
[illegible] or [illegible] the [illegible] to [illegible] [illegible] matter [illegible]
[illegible] to that [illegible] marriage, that is to [illegible] [illegible]
for [illegible] [illegible] matter [illegible] that is [illegible]
[illegible] I [illegible] that the [illegible] [illegible], [illegible] [illegible] against to
[illegible] I [illegible] which for [illegible] of God [illegible] [illegible]
and [illegible] the [illegible] [illegible] to [illegible] [illegible] But this com-
mandment I [illegible] as [illegible] to be followed [illegible] [illegible] it,
as [illegible] [illegible] I [illegible] this [illegible] [illegible] you
[illegible] [illegible] but yet I [illegible] [illegible] is well agreeing
with the [illegible] of Christ, [illegible] [illegible] by his own
mouth [illegible] the [illegible] teacheth many things, and
[illegible] also by his [illegible].
And [illegible] I
am [illegible] his Spirit [illegible] as I [illegible]
[illegible] the [illegible] [illegible] his spirit, as other
Spirits [illegible], my counsell with
you should not be of small
weyght and
authoritie
[illegible].

¶ The.vii.Chapter.

The texte.

[illegible] things offered unto images, we are sure that we all have knowledge
[illegible] knowledge [illegible] man think [illegible] knowledge
[illegible] ought to know, [illegible] man love God,
[illegible] concerning [illegible] of those things that appertain [illegible]
[illegible] but on God [illegible]
[illegible] things, and we by him.

Touchyng

Touchyng the queſtions concernyng matrimonie, I thinke ye are [illegible] aunſwered [illegible], becauſe ye haue brought vp [illegible] other matters with ſoundrie opinions, eche one of you [illegible] ſtriue with other. Now becauſe I knowe that ye doubte whether it be lawfull for a chriſtian manne to eate the fleſh of any beaſt offered vnto Idolles, whiche fleſhe the paynimes take for holie. In this queſtion alſo this is my mynde. Some there be among you, whiche becauſe they knowe, that an ydole is nothyng but either [illegible], or [illegible], and that therfore the fleſhe that vnto them is offered [illegible] is [illegible] other fleſhe, and that a mannes [illegible] kinde of meate [illegible] place, and [illegible] but [illegible] the [illegible] of [illegible] as are weake, [illegible] to more knowledge.

Knowe[illegible] What greate matter is it [illegible] that an image hath in it no godhed [illegible] manne is there, that vnderſtandeth not [illegible] if ther bee any thyng [illegible] better is it oftentymes to folowe the rule of charitie, than the rule of knowledge. Knowledge doeth oftentymes hurte [illegible] but the rule of charitie in all tyme and place is to bee good and [illegible] knowe not [illegible] what power [illegible] charitie [illegible] that he is [illegible] knowledge [illegible] regarde of his brothers weakeneſſe, [illegible] his knowledge and compell [illegible] of his neighbours [illegible] power and godhed,

Wh[illegible] euen as thei [illegible] the gods, but either a pece of tymber or a ſtone, and hath no more godhed in it, then an other [illegible] pece of [illegible] and therfore is the fleſhe that to them is offered [illegible] as it is in the [illegible] a ſtone [illegible] the image of a man or ſome other beaſt. For there is but one God, whiche hath none image, for he cannot be counterfaited [illegible], but [illegible] to whom miſerable

[illegible]

[illegible] Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

[illegible]

[illegible]

[illegible] he be, make he [illegible] whether he do hym good or harme. For what [illegible] if it chaunce to one of the [illegible] [illegible] to be entangled? [illegible] to [illegible] [illegible] that in [illegible] be common vſe and long [illegible] and [illegible] a perfite chriſtian. For [illegible] there in religion [illegible] degrees. As there [illegible] that are [illegible] of [illegible] and [illegible] be the weaker [illegible] [illegible] weaker [illegible] continuaunce of [illegible] they growe more ſtrong. [illegible] among the [illegible] their vſe, which by reaſon of [illegible] and long [illegible] religion [illegible] prophecied [illegible] prophecied, that [illegible] therfore at the [illegible] of the Goſpell [illegible] their [illegible], [illegible] their [illegible] are not yet [illegible] of feare of thyng [illegible] but [illegible], not as [illegible] whom [illegible] to [illegible] at table with [illegible] ſuppoſyng [illegible] thyng [illegible] and was [illegible] ſomewhat ſuperſtitious [illegible] this occaſion become more ſuperſtitious.

I ſpeake not this becauſe I [illegible] ſuperſtition [illegible] that [illegible] ſhould be [illegible] but that [illegible] rather in [illegible] tyme and place, be [illegible] to your [illegible] are weake. [illegible] there [illegible] the [illegible] ſuperſtition [illegible] the weake that [illegible], [illegible] by reaſon that he is weaker [illegible] the ſtronger [illegible] conſcience [illegible] and [illegible] where it be [illegible] the ſtrength of [illegible] rather [illegible] and wheras [illegible] for [illegible] perfection, [illegible] the ſtronger to geue place to his weakenes. [illegible] the [illegible] not yet able to [illegible], [illegible] charitie [illegible] that the ſtronger [illegible] the weaker [illegible] where [illegible] that the [illegible] and be long [illegible] taken of, and [illegible] is no [illegible] to be feared than the [illegible] of [illegible].

[illegible]

[illegible]

[illegible] Chapter.

The text. [illegible] mylke of the flocke?

C[illegible]

[illegible]

teſtifyeth

[illegible]

[illegible] The text.

[illegible]

But what haue I [illegible] to proue this [illegible] [illegible]

[illegible] The text.

[illegible] of

The lorde gaue vs in commaundement to preache the gospel, but he bade vs not [illegible] but rather gaue vs authoritie to take [illegible] of [illegible] thinges [illegible] the people [illegible] whom we preached the gospel. What therfore [illegible] may [illegible] be [illegible] I would not take [illegible] for thys [illegible] the authoritie geuen vnto me because [illegible] was both more for your profite [illegible] the [illegible] to preache vnto you the doctrine of the gospel [illegible] more [illegible] your [illegible] and also because it [illegible] appere that I preache not for [illegible] their [illegible] profite and not the honoure of Jesus Christe.

For [illegible] that I [illegible] — The text

[illegible]

[illegible]

[illegible]

The ti to.

[illegible]

[illegible] to the game [illegible] [illegible] no prayſe [illegible] when I [illegible] to the [illegible] [illegible] [illegible] haue [illegible] [illegible] I labour [illegible] [illegible] teache no man any thyng with worde, [illegible] exerciſe not.

¶ The x. Chapter.

¶ [illegible] how that our fathers were all [illegible] baptiſed vnder Moſes in the [illegible] all by one of one [illegible] folowed them, which [illegible] pleaſed God. For they were ouerthrowen [illegible] **The texte.**

Now heareth a litle my tale to teache that [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and haue been benefited. [illegible] [illegible] al communion [illegible] [illegible] [illegible] them to [illegible] [illegible] [illegible] to bee [illegible] bondage [illegible] they after made [illegible] their [illegible] than they before were [illegible]

to Pharao. Yea with them was god ſo much the more diſpleaſed, becauſe they [illegible] not onely [illegible] as they were [illegible] but [illegible] [illegible] [illegible] they, [illegible] ſometime with [illegible] ſome‑ time [illegible] and with [illegible].

The texte. [illegible]

[illegible] the baptiſme [illegible] [illegible] of our baptiſme [illegible] as are baptized [illegible] [illegible] [illegible] [illegible] as they [illegible] [illegible] the people [illegible] to eate and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of god [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] the faith [illegible] [illegible] fayth.

The texte. All theſe thinges [illegible] [illegible] [illegible] from worſhipping of images.

All which thinges [illegible] chaunced vnto them and are [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gods [illegible], that are the Iewes.

And

[illegible]

[illegible]

[illegible]

ſo when

ſo when we become all partakers of one bread, we in that are declared, that albeit we are in number neuer ſo many, yet are we in conformitie of membres one bread & one body. And ſo likewiſe, ſuch as are partakers of the heathen ſacrifices, ſeme alſo to allow and fauer the felowſhip of their ſuperſticion. [illegible] betwene it, be not like among them alſo whiche eate the ſacrifice of Idols, [illegible] vnto them thei bee ſacrifice beaſtes. More among the, but ſuche as are of the Iewiſh religion are regarded to the eating of the ſacrificed beaſt, and ſuch like as eate of theſe holy meates ſeme to fauer & to conſent vnto theſe ceremonies. What? wherto make I this, ſome one will ſay? whan thou haſt thou taught then before ſaide that is to wit, that an idol is nothing, and that whiche is offered to idols is nothing. Yea not ſo. but this I ſay, that the ſacrifices whiche the gentiles offer, they offer to deuils and not to god, ſo that in the thinge it ſelfe there is no difference, but yet their intention cauſe a difference. The gentiles worſhip deuils in ſtede of goddes, and beleue that in them images there is ſome power. He whoſe therefore with them eateth ſacrificed thinge, ſemeth to be a felowe in their wicked errour.

The texte ¶ I would not that ye ſhould haue felowſhip with the deuils. Ye can not drinke of the cup of the lorde and of the cup of the deuils. Ye can not be partakers of the lordes table and of the table of deuils. Either do we prouoke the lorde? Are we ſtronger then he? All thinges are lawfull for me, but all thinges are not expedient. All thinges are lawfull for me, but all thinges edifie not. Let no man ſeke his owne profite: but let euery man ſeke that whiche belongeth to another.

And ſince ye haue once ſworn geuen youre ſelues to god, I woulde ye ſhoulde with deuils haue nothing to do. For whiche ye are ſtedfaſt Chriſten, hath vtterly [illegible] foraſmuche as it [illegible] to be vnder diuers religions, ye can not at one time drinke of the holy cup of Chriſt, and the curſed cup of deuils, nor yet be partakers of the lordes table, and alſo of the deuils table. Are ye this boldned with [illegible] of your mindes, or with the great ſlaunder of ſuche as are weaker? There is betwene Chriſt and deuils ſo great diſagrement, not can both at one time be truely worſhipped, the great reprouche and diſhonour of Chriſt. Wil we prouoke the lorde to vengeaunce for the ſame keping company with his enemies? Or can we be in no daunger, bicauſe we be ſtronger, than he, ſo that we feare not the puniſhement of the lord being prouoked? God forbid that any of you ſhould ſo thinke. And [illegible] ſuche a dere [illegible] that we muſte not onely be free of the crime it ſelfe but alſo from all ſuſpicion thereof. For this diſſimulacion [illegible] meates [illegible] that all ſuche are of one religion as eate together ſacrificed meates. I graunt that the thing it ſelfe is without offence, but yet ſlaunder [illegible] of mens opinions and miſtakyng, whiche thinke in them power, [illegible] maketh that it is greuous bicauſe of [illegible] Concernyng meates I may doe all thinges, but all thinges are not for my neighbours expedient, for whoſe ſake I muſte ſomtyme abſtaine euen from lawfull thinges. I may doe all thinges, but all thinges edifie not [illegible] Now we ought rather [illegible] charitie commaundeth rather to doe that whiche is for the weale of other, than to pleaſe our ſelues. I graunt men leaue to vſe their fredome, but if the ſame be with the ieopardye of our brother, more ought we regarde,

what

what is for him expedient, than what our ſelues may lawfully doe [illegible]

[illegible]

[illegible]

[illegible] Chauch, or pre couer her head

[illegible]

Therefore [illegible] nothing head at.

[illegible]

The Text.

[illegible] uerbrice, neither is the [illegible]

[illegible]

Why the man was the more search for the woman.

[illegible]

[illegible]

The texte. Iudge in your ſelues whether it be comely [illegible] Doeth not nature it ſelf [illegible]

But to returne agayne to the matter wherwith I beganne, [illegible] ſo that [illegible] I [illegible] how [illegible] haue [illegible] and reaſon [illegible] the matter [illegible] that [illegible] the [illegible] of nature. Doeth not nature [illegible] teache [illegible] a woman [illegible]? [illegible] that [illegible] a woman [illegible] to haue long heare, to whome of nature is geuen a [illegible] of heare [illegible]. And [illegible] what I thinke [illegible]. If [illegible] in this [illegible] to [illegible] his [illegible] that [illegible] we [illegible] of god [illegible] and [illegible], and from the cuſtome of other [illegible] I [illegible] no [illegible] to the [illegible] of [illegible] godlyneſſe. That [illegible] of you, [illegible] not [illegible] I [illegible] you.

The texte. [illegible] ſchiſmes among you, and I [illegible]

Whereas in other thinges ye remember myne ordinaunces, I much commende you, but whereas in this poynte ye remember me not, wherin I were moſte [illegible], [illegible] I not. I taught you that ye ſhould [illegible] come together without ſtrife, without [illegible] [illegible], which [illegible] that euery man [illegible] to his houſe [illegible]. [illegible] now [illegible] come to ſuch [illegible], that better [illegible] not to come together at all, than after ſuche ſorte to [illegible] that ſo many cauſes [illegible] many [illegible].

¶ For when ye come together, I heare ſaye that there is diſſencion among you, which [illegible] a thyng more ſhamefull, than I am glad to beleue, but yet vpon knowledge that I haue of your condicions, I partely beleue the reporte. It [illegible] be [illegible], but that there [illegible] ſectes among you. [illegible] this good [illegible], that [illegible] appeareth [illegible], whyle other are in [illegible] and [illegible], [illegible] vnto the Apoſtles ordinaunces, and the [illegible] of the [illegible], wherein we repreſent the laſt ſupper of Chriſt with his diſciples, remembring the league which he made with vs. And ſo, an exaumple of mutual concorde of eche one of vs towarde another

When

The text.

[illegible]

[illegible] and despise ye poor brethren, saith some, [illegible] followers in religion.

The text.

[illegible]

[illegible] ſpeake among you, and [illegible]

[illegible]

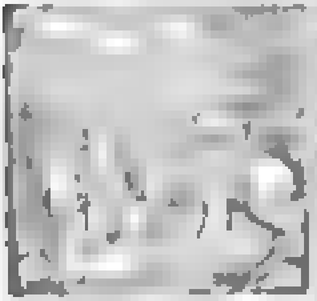
[illegible]

For if before receiuing we had ſerched and iudged our ſelues we ſhuld not ſo haue ben iudged of the Lorde.

[illegible] is it in the meane tyme to be abated here then in that [illegible] [illegible] For when the goodes iudgement are here [illegible] [illegible] we are not [illegible] [illegible] but [illegible] [illegible] hereafter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] example [illegible] one of you [illegible] among you [illegible] hungrie [illegible] [illegible] and not [illegible] [illegible] be condemned [illegible] [illegible] I [illegible] spoken. Also, other thinges [illegible] I will set in order when I come.

The xii. Chapter

[illegible] towerd [illegible] prophecye. To another [illegible] another the interpretacion of tonges [illegible] [illegible] euery man a seuerall gifte [illegible]



[illegible] now to speake somethyng concernyng the giftes of the holy ghost [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] but now are [illegible] by the spirite of Christ. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to the glorie of [illegible] [illegible] that nothing [illegible] the [illegible] [illegible] [illegible] [illegible] the Lorde [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] beleued, whereas the Lorde [illegible] [illegible] [illegible]

The text

though they be many,
yet perish,

[illegible]

[illegible] The holie

[illegible]

[illegible] be ordeined

[illegible]

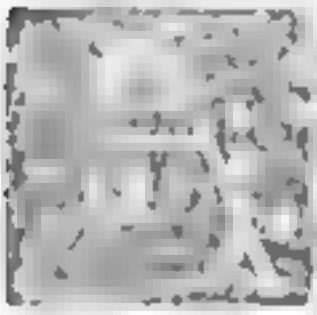
The text. We are the body of Christ, & members [illegible] of Apostles secondly [illegible] [illegible] & moyse eftsoones wroye.

[illegible]

¶ The.xiii.Chapter.

[illegible] the text

[illegible] further I can more mouu- [illegible] that no loue, is profyte me nothyng.



[illegible]

[illegible] the text

[illegible]

[illegible]

so farre from concea[illegible] [illegible] more ample knowledge

The first

[illegible] then that whichers bupre[illegible] uen in a barke speaking but the [illegible] some ⁊ knowe vnperfectly: but then shall ⁊ knowe then as [illegible] their chiefe but the chiefe of their [illegible]

[illegible]

The.xiiii.Chapter.

[illegible] to loue, and [illegible] spirituall giftes, but moste [illegible] that he maie [illegible] [illegible] phecie.

The firste [illegible]

[illegible] these thynges which we haue hytherto rehearsed of the excellencie of charitie make not to this purpose, either to shewe that other giftes [illegible] to be [illegible] [illegible] that [illegible] ye [illegible] [illegible] [illegible] a[illegible] vnto the gifte of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] thing to that of bothe [illegible] [illegible] that is to wete, to prophecie [illegible] the [illegible] of the hearers. For he that doeth [illegible] speake with a tongue, speaketh not to men, to whom he with his voyce he doeth no good, but speaketh to God, whome he [illegible] with wordes not vnderstande. [illegible] to [illegible] he [illegible] [illegible] not vnderstande what [illegible] [illegible] [illegible] he [illegible] his power [illegible] speake. [illegible] [illegible] [illegible] the [illegible] of God [illegible] [illegible] [illegible] [illegible] vnderstande, yet he [illegible] the same [illegible] [illegible] [illegible] doeth good, but to hym selfe onely. [illegible] [illegible] [illegible] the congregacion, whom no manne heareth [illegible] [illegible] [illegible] [illegible] vnderstandeth not, and [illegible] [illegible] [illegible] of God is not vnderstanden [illegible] [illegible] [illegible] [illegible] the heauenly spirite of God [illegible] [illegible] [illegible] [illegible] [illegible] but by the speciall gifte of the spirite. [illegible] contrarie he that doeth the office of a prophete speaketh [illegible] onely to God, but [illegible] [illegible] [illegible] [illegible] [illegible] them [illegible] he [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and comforteth them that are [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that speaketh with tongues [illegible] [illegible] [illegible] But he that [illegible] [illegible] [illegible] [illegible] the [illegible] of [illegible] the [illegible] congregacion.

Nowe [illegible] [illegible] good thyng [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that, [illegible] I [illegible] [illegible] [illegible] [illegible] [illegible] the gifte of tongues. I [illegible] [illegible] [illegible] [illegible] a great thyng and a gifte of the holye ghoste [illegible] [illegible] [illegible], that

[illegible] [illegible]

k.ii.

[illegible]

[illegible] the water [illegible] euen ſo lykewyſe [illegible] lent, and he that ſpeaketh. [illegible]

[illegible]

[illegible]

The great praise of Erasmus upon the Epistle

[illegible]

Epistle

[illegible]

[illegible] but for them I speake with [illegible] neither not [illegible] [illegible] article [illegible]

And saith, that God is [illegible]

[illegible]

410.h [illegible]

[illegible]

[illegible] that he could. and let [illegible] no vnbeleuer, let him kepe [illegible] The text.

permitted vnto them to speake but to be [illegible] teacher and sayng, let them aske their husbands at home. [illegible] It is a shame for women to speake in the congregation.

What then must we be? brethren. ¶ Seeing we are ordeined to the comon [illegible] [illegible] with all another hath diuerse to the same purpose [illegible] one hath the gift of reuelation to declare the hidden [illegible] another hath the gift of [illegible] but certain be congregacions be [illegible] for the comon benefit of the whole [illegible] but [illegible] that it be done [illegible] [illegible] that [illegible] speake [illegible] that [illegible] not [illegible] [illegible] that [illegible] to the people what they [illegible] [illegible] of tongues, [illegible] that more [illegible] be spoken [illegible] [illegible] that he [illegible] speakes [illegible] but the knowe that [illegible] the congregacion the comon [illegible] [illegible] speake but on [illegible] two or three, and that be [illegible] but some [illegible] ¶ to be [illegible],

[illegible]

[illegible]

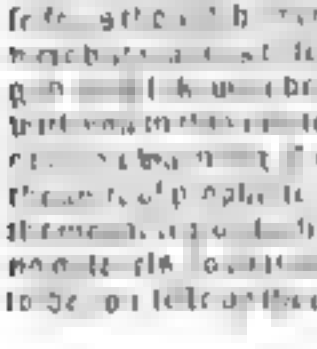
[illegible]

Care

Came the gospell to sir from you that other must be compelled to kepe
peace cuttomes or to the gospell come onely to you? I remembre be fore the,
that receiued the gospell, so the onely mynde that I desire is, that you
receiue it not as after the cuttomes of other. And if ante amongst you
be any apostle or some other that is inbued with spiritual gettes let him acul
fesse that I am the indes as I write unto you are the commandements
of the Lorde. But if any man be ignorant through contemnynge of
the gettes of God, let him be ignorant of these thynges as though they
were not ordeined of God, and refuse him. I will not stande
with you in this matter. But rather I will aduertise you of a parte that I have
[illegible] I ought to do for this matter. Labour ye then to have
the gettes of God. Let no man be offended but I shall
[illegible] to praise with thousandes which have
[illegible] thynges be done comely and in order as I have
[illegible] the contrary, and I will shewe you a moure excellent way.

The xv. Chapter.

Moreouer I make you to vnderstande according to the gospell which I preached vnto you, the which also you have receiued, and in the which also you are stande. By the which also you are saued, I say, if you kepe in mynde what I preached vnto you, except ye have beleeued in vayne. The xv. Chapter.



Moreouer, because I heare say that some of you
ye be of the mynde that there is no resurrection of the dead, I
make you to vnderstande, that if there be no resurrection of the dead, then
Christ is not risen. And if Christ be not risen, then our preachynge is
vayne, and your faith is vayne. Yea, we are found false witnesses of God,
because we have testified of God that he raised vp Christ, whom he raised not vp,
if so be that the dead rise not. For if the dead rise not, then Christ is not risen.
And if Christ be not risen, your faith is vayne, and ye are yet in your sinnes.
Then they also which are fallen asleepe in Christ are perished. If we have
hope in Christ onely in this life, we are the most miserable of all men.
But now Christ is risen from the dead, and is the firstfruites of them that
slept. For since by mans sinne came death, by mans also came the resurrection
of the dead. For as in Adam all dye, so in Christ shall all be made
aliue. But euery man in his order: Christ the firstfruites, afterwarde
they that are Christ, euen vnto his comynge. Then shall come the ende,
when he shall delyuer the kingdome vnto God the Father, when he
shall put downe all rule, and all power and mighte. For he must
reigne, vntil he put all his enemies vnder his feete. The last enemie
that shall be destroyed is death. For he hath put all thynges vnder his
feete. But when he saith that all thynges are put vnder him, it is
manifest that he is excepted, which did put all thynges vnder him.
And when all thynges shall be put vnder him, then shall the sonne
also himselfe be subiect vnto him that put all thynges vnder him,
that God may be all in all. Else what shall they do, which are
baptized for the dead? If the dead rise not at all, why are they then
baptized for them? Why stande we also in ieopardie euery houre?
I protest by your rejoyce, which I have in Christ Iesus our Lorde,
I dye daily. If I have fought with beastes at Ephesus, what
profite is it to me? If the dead rise not, let us eate and drinke,
for to morrowe we shall dye. Be not deceyued: euil
speakynges corrupte good manners. Awake ye iustly, and
sinne not. For some haue not the knowledge of God. I speake
this to your shame. But some man will say, How are the dead
raised vp? And with what bodie do they come? Thou fool,
that which thou sowest is not quickened, except it dye.

The paraphrase of Erasmus vpon the Epistle

[illegible]

The text. [illegible] I am

[illegible]

preache, and so haue ye beleeued.

[illegible]

The text. [illegible] grou. that

[illegible]

[illegible]

[illegible]

Eg. iii. He

[illegible] resurrection [illegible] as companyons of [illegible] and [illegible] them [illegible] to be doubted [illegible] membres [illegible] bodie [illegible] Christe [illegible] from the deade [illegible] same [illegible] resurrection of the dead. [illegible] all [illegible] and [illegible] partes of the bodye [illegible] the heade [illegible] out of [illegible] graues [illegible] and the [illegible] the resurrection of the whole bodye is done [illegible] before the [illegible] of death [illegible] conqueroure [illegible] his father, to whome [illegible] brought to nought all the power [illegible]

The texte [illegible] thinges vnder hym. [illegible] hym selfe be subiecte vnto hym [illegible] what do they, whiche are [illegible] then baptised ouer them, yea, and why [illegible] whiche I haue in Christe Jesu our [illegible]

For [illegible] of the kyngdome [illegible] and [illegible] them [illegible] feete [illegible] no [illegible] death [illegible] the power of death [illegible] of all [illegible] For [illegible] father [illegible] as it is written in the psalme, thou haste put all thinges vnder hys feete.

[illegible] thinges shalbe vnder the feete of the sonne, it is not to be vnderstanden that the [illegible]

[illegible]

[illegible]

[illegible]

growth,

The paraphrase of Erasmus upon the 1 Epistle

The texte.

[illegible]

[illegible]

There

There is buryed a bodye, whiche euen when it lyued was weake, but it shall rise agayne full of power and myght. There is buryed a bodye, which albeit were alyue, yet were it grosse and heauye, and by the reason of that bourdaynouse to the soule, gouernour of the same, but there shall rise agayne not a naturall, but a spirituall bodye, whiche shall to the soule be no let, whither soeuer it moue. For this is a difference of bodies also, one is naturall, whiche hath neede of meate and drynke, and is wearyed with labour, whiche is diseased, whiche with age weareth awaye, which with his grosse and sauorie instrumentes, oftimes letteth the intent of the soule, which by reason of froward desyres oftentimes prouoketh to vyce, to whome yf the soule be obediente and geue ouer, the same is as it were tourned into the body, and groweth out of his nature into flesche: another is spirituall, which being in this lyfe by lytle and lytle purged from sensual appetites and desires, and after by resurrection renewed agayne, is in maner transformed into the nature of the soule, to whom it by godly desyre applyed it selfe: that as oure soule obeyng the spirite of god is rauished and in maner transformed into him: so maye oure bodyes beyng obediente vnto the soule be pourged, and shakyng of his grossenes be purified into such a body, as is very lyke to the soule. This grosse and earthly body receiued we of our first father Adã, which as he was made of earth, so was he subiect to earthly desires. But there is an other secõde Adam, not somuche the begynner of our natiuitie, as of our resurrection, which as he hath an heauenly beginning, so was he fre from al infection of earthly desyres. And so reade we in Genesis: The fyrste man Adam was made to lyue through ý breathe of the soule, but yet so, that the soule beyng as it were bound to the grosse body should do nothing, but by bodily instrumentes, or at the leaste by some material meane. But after him was geuen a secõde Adam, which as he was conceaued by the holy gost, so should he geue lyfe to his, not this grosse lyfe, whiche we haue in many poynes common with beastes, but a spirituall and a heauenly lyfe. By Christ therfore are we repayred in al poynes into a better state. For that thing, whiche is in time firste, is also in substance more grosse, and that by the order of nature. We nowe beare about with vs a naturall bodye, and in tyme to come we shall haue a spirituall bodye. As the grosse parent of our stocke went before, so folowed Christ the begynner of a newe generacion. And what sorte of one the earthly parent was, suche are his posteritie, that is to saye, men gyuen to earthly desyres. And agayne what kynde of one the heauenly Adam was, suche are they, which are borne agayne in hym, that is to were, wholy delyted with heauenly thinges.

The fyrste manne is of the earth earthly.

For we must for this tarte begyn that here, which we intende hereafter perfitely to enioye. As before baptisme in vngraciouse maners we resembled the nature of our fyrst father, so being borne agayne vnto Christ through baptisme, we muste nowe in heauenly lyfe resemble oure heauenly father. And yf we this do not, neither shall we be here partes of Christes bodye, nor in tyme to come gloriously rise agayne. In deede admitted are we into the kyngdom of god: but this I tell you brethren, that flesh and bloud, that is to say, men of the first generacion cannot come to the inheritaunce of the kyngdome of God: nor the lyfe whiche is with syne corrupted,

shall

shall haue the inheritaunce of lyfe immortall. And because ye shall be ignorauunt of nothyng apertaynyng to the maner of resurrection, beholde I tell you a misterie. We shall not all dye, for the laste daye shall peradueniture fynde some of vs alyue, but yet shall all we be chaunged to the glory of immortall lyfe, whiche here after a sorte abstayning from the infection of synne through godly conuersacion, begynne the immortal lyfe to come. This chaunge shal not be made by lytle & lytle, as we see natural thinges chaunged, but in a minute & twynkling of an eye, at the sounde of the laste troumpe. For the troumpe shall blow, at the voyce whereof suche as then are dead shall ryse immortall. And we, whiche shall at that day be found alyue, beyng sodaynly chaunged shall lyue after an other sorte, that is to say, as they doe, which are rysen again. For necessary it is, that before we perfitly possesse the kingdom of heauen, we vtterly put of al earthlynes, and that this our corruptible body be made incorruptible, and this our mortal body become immortall. When this is so, than shal that verely be performed, which the Prophete Osee foresesing sayth, reioysing at the vtter destruccio of death: death is swalowed vp through victory. Where is now death thy stynge? o hell where is thy victory? The sting of death is synne, & the strength of synne is the lawe, which by occasion geuing prouoketh vs to synne. When the law is taken away, the power of synne is sayne and feble, when synne is taken awaye, the power of death ceaseth, by reason that the stynge is taken awaye, wherwith she is wonte to stryke vs. Vnable were we vtterly to fyght against such violent aduersaries, were it so, we had no strength but our owne: thankes therfore be geuē to God, which hath caused, that if we wil, we may wynne this glorious victory through Iesus Christe our Lorde, whiche for our sakes with his death ouercame death, and toke vpon hym to purge our synnes. Therfore my dearly beloued brethren, synce it is certaine, that the resurrection shalbe, and synce it is knowen what blysse & glory men shall enioy therby, which yet no man shal receiue, but such as here, by forsaking synne, and by godly liuing begynne it, doubte not of that ye haue once beleued, nor suffer your selfes with the talking of vngodly persons to be moued from your right receyued sayth, but rather apply continually to profite in such thynges, as may bryng you into Gods fauoure, that ye be come euery day better than other, preparyng your selfes agayns the resurrection to come. Nor thynke ye to take paynes, assuryng your selfes, that through Christes helpe for transitorie labours ye shall receyue loyes without ende.

Death is swalowed up in victorie.

The. xvi. Chapter.

Concernyng the gatheryng for the saincte, as I haue ordeyned in the congregacions of Galacia, euen so doe ye. Vpon some Sabboth daye lette euery one of you put aside at home, and lay vp whatsoeuer is mete, that there be no gatheringes when I come. When I am come, whosoeuer ye shall alowe by your letteres, them will I sende to bryng your liberalitie vnto Hierusalem. And yf it be mete that I goe also, they shal goe with me. I will come vnto you when I goe ouer to Macedonia. For I will goe thorowe out Macedonia. The. xvi.

Concerning

Concerning the gathering for the relefe, through your liberalitie, of the saincte which are at Hierusalem, as I appointed vnto the Galathians, that money should be gathered for that purpose, yf any of his owne free wyll were disposed to bestow any, euen so would I haue the same done among you, that in this poynt also ye agree with other congregacions. Vpon the fyrste daye of the weke, that is to say in the sonday, let euery one of you set aside at home, and lay vp asmuche as he for this purpose thinkeith meete. And for this geue I warnyng hereof, because that which euery man hath purposed to geue may be in a more readines, lesse when I come, there be then a gathering of money to be made. But whē I come vnto you thither, whom soeuer ye shall chuse as messangers, them wil I with my letters send to Hierusalem to carie thither your liberalitie. Yf ye thinke it nedefull, that I also goe my selfe thither, they shall goe with me, lesse any man myghe suspecte, that I in any wise goe about my owne busynesse. I will see you, after that I haue gone through Macedonia, for them mynde I only to see by the waye.

The texte With you peraduenture I will abyde a while: or els tarye all wynter, that ye maye bring me on my waye, whether soeuer I goe. I will not see you nowe in my passage: but I trust to abyde a whyle with you, yf God shall suffer me. I wyll tarye at Ephesus, vnto the fyftieth daye. For a great doore and a fruitefull is opened vnto me, and there are many aduersaries. Yf Timotheus come, see that he be without feare with you. For he worketh the worke of the Lorde, as I doe. Let no manne therfore despise hym: but conuay hym forth in peace, that he may come vnto me. For I looke for him with the brethren.

With you peradueuture will I abyde for a whyle, and am not sure whether I shal tarie with you al the wynter, that at the beginning of the neete spring, ye may bring me forth, that I may goe whyther soeuer the busynes of the gospell calleth me: had not this been, I would haue commen to you now, but I would not see you now houerly, in my passage. For I trust, I shall at another tyme haue opportunitie to tarie with you certayne dayes, if the Lorde Jesus suffer me. In the meane season I will tarie at Ephesus vntil ꝑ fyftyeth day. The matter requireth some leysure because that albeit in that place there be a great doore opened vnto me, and a great hope of auancing the gospel, yet many aduersaries are there. Yf in the meane season Timothe come vnto you, see that he be put in no ieopardie by any high hearted & proude persons. He is a young man, but yet he is my felow, and in preaching the gospel laboureth purely and freely, as I doe. Let no man therfore despise hym, because he is young, but rather let hym goe without harme and displeasure, as an Apostle and my felowe, and of loue bring him forth, that he maye come to me. For hym looke I for with other brethren of his company.

To speake of brother Apollos I certifie you, that I greatly desired him, to come vnto you with the brethren, but his mynde was not at all to come at this time. Howbeit, he wil The texte. come, when he shall haue conuenient time. Watche ye. Stande fast in the faith: quite you like men, be strong. Let all your busynesse be done with loue.

And whereas ye rather desired, that Apollos should haue been sente vnto you, surely it came not of me, that he wēt not. For I vehemently exhorted

horted hym to go to you with certayne brethren, but all was in vayne. For certayne considerations in no wyse mynded he nowe to come to you, and yet come wyll he, assone as conuenient leysure shall serue. Watche agaynst the deceytes of suche, as geue you euill counsell. Stande faste in the faythe, whiche ye haue once receyued: quite your selfes lyke me, agaynst suche thinges, as resiste the gospell, be stronge and valiaunt. Whatsoeuer be born among you, let it be born with loue, and not with contencion.

Brethren, ye knowe the house of Stephana (and of Fortunatus and Achaicus) how that they are the fyrste frutes of Achaia and that they haue appointed themselues to minister vnto the sayntes: I beseche you that ye be obedient vnto suche, and to all that helpe and labour. I am glad of the commyng of Stephana and Fortunatus and Achaicus: for that whiche was lackyng vnto me on your parte they haue supplyed. For they haue comforted my spirite and yours. Loke therfore that ye knowe them that are suche. The text.

I beseche you brethren, but what nede we beseechynges? Ye knowe the householde of Sthephana, well worthie of you to be made muche of, bothe because thesame as first frutes of Achaia I gotte firste vnto Christe, and because they are geue to helpe the poore. Where is it therfore, that ye againe make muche of them, and not only of them, but of as many as wyth vs promote the gospell, and are partakers of our labours. It pleased me well, that ye sente hyther Stephana, Fortunatus, and Achaicus. For they cummyng hyther in all your names, supplyed wyth theyr gentilnes, that whiche was lackyng vnto me on your parte. For thei comforted my spirite, yea I might saye your spirite, as whiche regardeth nothyng, but your weale, nor is with anything more delighted, than with your furtheraunce. Muche then knowe ye, bearyng towarde them your speciall fauour.

The congregacions of Asia salute you, Aquila and Priscilla salute you muche in the Lorde, and so both the congregacion that is in theyr house (with whō also I am lodged.) All the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paule with myne owne handes. If any man loue not the Lorde Jesus Christ, thesame bee Anathema Maranatha. The grace of the lord Jesus Christ be with you. My loue be with you all in Christ Jesu. Amen. The text.

The congregacions of Asia salute you. Aquila and Priscilla with all the companie of christians, which are in theyr house, salute you with all theire hartes. All suche as here professe the name of Christe, salute you. Beare ye also good wil eche one of you to another, and salute one another of you with an holy and a chaste kisse, the token of trewe concorde. And I Paule salute you, and that subscribed I with mine owne handes, thereby bothe declaring my loue towarde you, and that this epistle is not counterfayte. If any man loue not the Lord Jesu, thesame be Anathema Maranatha, forasmuche as he refuseth hym, by whome onely he might obtayne saluacion: and denyeth, that he is come, whom euery man knoweth to be come, to the great blisse and commoditie of suche as beleue in hym, and to the damnacion of suche as beleue not. The grace and mercie of the Lorde Jesus Christe be with you. And I desyre, that as I beare a christian loue towarde you, that ye lykewyse vnfaynedlye loue eche one another, in that charitie, wherwith Jesus Christe hath ioyned and knyte you together.

Amen.